

GENERAL

Our Evangelistic Task

June

James Tyson

Chinese Gordon

Joan Reed Harris

The Layman in Ch. service.

The Church & the New Day.

Our Christian Conscience

The Present Relig. Situation in America.

The Immediate Task of the Church.

The Present World Task of the Church.

Here Some Chrs. Affirmations

The Church Order in the Battle Time

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The Demand of the Service for Chh. Cooperation

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The Future of Nations

The Bible in the Year 1921

The Church & its New Cooperative Power

The Humanness of God.

The Individual & the Order

What can we Preach today?

Our Evangelistic Task

1. Of the Church losing a farming ground.

- (1) Losing - See country churches. Bakersburg, Millerton, from
Hudson Canal. No knock & is getting New Republic 1925
- (2) Farming. Take a long tough view. 1st Q. & Ball. D.D. & pp. 27.
K.C. Amos. New Bible Class 1000 men at Gen. Ky. Jan. 1927

2. Of late as the past statistically.

Canal. Annual loss of 500,000. But not going 500m (in R.C.)

186, 257. Park. & L. gain 39,139. Gen. Am. 18157.

Urban loss 3% annually. Rates of gain & accession (not net gain)

5.7 in '26. 9.32, 15.7 (Tenny. B. for split) 45 in O.S. 4.2

In 1919, 3.5. Infant baptism 22.8 in '26. 75.6 in 1927.

But long the issues closer & closer in Patterson statistics.

3269 Ch. = 0 accession. 35%. 1932 had D.D. a pastor. Only 3

Pres. dar man - Gen. Vally. J.C. Bly. Gen. Park. V. 1927 75

No accession. Where were Sunday Schools?

3. No dark view. See Schaeffer's fig. 1800, 7; '88, 15; '70, 17 1/2;

'80, 20; '03, 22.7; now 30+. R.C. over 40.

4. But surely action is called for - expression action

Defense more costly, & more. For. Maurice to Church

3 times as great losses on defense & no gain.

5. What are our evangelistic forces? Not advertisement & mass.

(1) Preaching. The Gospel book better & needed cloth.

McChesney "The way my pastor used to do."

(2) Pastoral work. Bradford in New York. Many an accession

church & sermon outlines. Dr. Holmes

(3) Sunday Schools. Where is the old picture. Yawker.

Pedagogy a conversion. Phila. U.S.

(4) Strong influence

(5) Personal work. On add'l. to 1 part + 2 1/2 inches
English Tracer. Caldwell.

6. How aware & intent there?

(1) No conflict among our agencies

(2) No waste of energy in new motion, schemes

(3) Have every church member to have access to one

(4) Keep steadily before the P. the evangel. idea

(5) Use every great method.

(6) Believe in & proclaim the convertibility of men
Heavenly Garden Lamer - ed. in Ref. Q.

Messengers

(7) The Bible & Prayer

Rev. C. Statement, "There was never a time in the history of the country when so many people belonged to the churches, never a time when so large a percent of the population were church members."

In 25 years church membership grew from 18,762,943 in 1906 to 27,466,470 in 1931. Pop. inc. 36.5%. Ch. membership 46.4%.

True.

One of the most valuable prejudices of our race is hatred of a lie.

An instinctive judgment of children. Bay of Pigs. "God's best sin."

Every boy & man shuns a liar & looks a hater of lies.

Kingley & Newman. Bete Noir - a lie. Dedication of biography.

Whether Greek, the truthful boy a not, since the tradition a credit.

And this not modern. The ideal of antiquity

Pindar. "I will not stain speech with a lie."

Plato. "The genuine lie is hated by all gods & men."

Theognis. "That man has no fair glory in whose heart dwells a lie & from whose mouth it has once issued."

It is so theoretically too among the heathen

Hindu saying. "The sin of killing a Brahman is as great as the sin of killing 100 cows. and the sin of killing 100 cows is as great as that of killing a woman: the sin of killing 100 women is as great as that of killing a chief in the army & the sin of killing 100 men is as great as that of killing a lie."

Lying hooper in Borneo.

And so the Bible. Lev. XIX. 11. Prov. XIX. 22. Col. III. 9.

We all believe this.

May not agree in definition - but even on the safe side. Margin.

But it is often broken for us by the claim that a lie may be justifiable.

1. No. It is always a sin. Death better. M.C.J.

2. And hesitating. Salutation "Whatever convenience may be thought to be in falsehood & dissimulation it is soon over, but the inconvenience thereof is perpetual because it brings a man under an everlasting suspicion & disrepute, so that he is not believed when he speaks the truth nor trusted when perhaps he means honestly."

The Lake Geneva boy on his mother.

Now this is fundamental. The need of a clear, uncompromising word "Be true". Our own this debt of being as well as speaking truth:

1. To one's ancestors.

Many many-lived, smothered boys proud of being rich & great ministers Great names wrecked by falsehood. W.E.B. Brackenridge.

Our duty to the past. Napoleon & Pyramids. July 4, 1776
Our duty to our school & college. To add to. not to rest or deficit.
So a man may live up past generations. Capt. Eyre. Letter by David.
Ruekin on sons & parents in Polit. Econ. of Art.

"Noble things the great past promised: Holy dreams both strong & new
But the Present shows people them. What the promises, the ones do."

2. Do our present family relationships.

More than the dead. The dead beyond any defense but also shame
The cowardice & shame of such falsehood. J.B. Hol. Newman. Henry Murray
Each man the grandson of his family name

3. Do our self.

Thurs. but it comes first: Palladium to son Laertes "Thou shalt all -
to this our self, he has & it must follow in the night the day."
Means what

Development of all our fatherhood

Being true to our own standards. Cowardice. John Chymer

4. Do the world.

We owe such a duty. Lupt. do as clear away. Alexander "The leading
Idleness of the People." The room for dinner.

The cowardice of monasticism. That St. Anthony but St. George
or Arnold Van Bickelried at Anspach in 1386. to Anthony.

Do Christ. Phil. II. "I came to save."

5. Do Christ

To be true to Him = to the world. This means

Not in word only. The Anings. picture of taking Christ down.

Do we feel but how do we act. Do we live to Him? How
we accepted, expressed? Do we love

You cannot carry a long cord. This will be enough. You can
not forget. "Hate him, hate him". As is the letter but eternal
lesson of "The Secret Sister". Be true. Be true. Be true.

James Tyson

The story as told in the "Commercial Advertiser".

The life not in every wise admirable.

But its lessons.

1. Indomitable will.

Others saw the need said "It can't be done." Jimmy said "I shall." This the one thing useful. Bourne-Burton - better his own words on his stone in Westminster. "The longer I live, the more certain I am that the great difference between men, the feeble & the powerful, the great & the insignificant is energy & invincible determination - a purpose one finds & then cloth in victory. That quality will do anything that can be done in this world, and no talents no circumstances, no opportunities will make a two-legged creature man without it."

In movements & life. Pope Urban "Dens Vult". Chicago "I will." Arch- and in Denkey on this. Dr Armstrong. Husley. Brackett, Dierckx. Bowler, Bonar. "Death worketh." Conger makes law.

On the Ohio School walls: "So close is glory." Conington's Virgil applied to Japan. "They bring success - They can because they think they can."

2. Pure unselfishness.

The real aim. His use of his money. The newspaper acct. of the Scotch current give on his way out to claim it.

In a high sense Tyson just worked for nothing. Men skeptical as this. The man at the 57th St. Ymca. Mrs. Browning - "Villafraanca".

The principle of life. Use a gain. In low & high sense. Carnegie & Peter Carter. Material & spiritual service. In any case. - Agassiz boys the four types of men.

Those who find desert & leave it.

Those who find oasis and leave it desert.

Those who find desert and leave oasis.

3. Simplicity of life and taste.

Dans & loop. No gloves or white shirt. No arabic but what his work needed to grow. Dr. Hubbard - no light gloves.

Avoided publicity. but no hate of society's life. The Brethren Cathedral

Our American growth of luxury. Servants. 372 a 1.

The change in football training from our first year.
Our need of keeping. Bakhmei. "Age of Homosperm" spirit. Doing
as much & as little for ourselves.

No pride in Dyson. Didn't think he great. Humour & modesty
merely a right perspective & sense of proportion

4. "The Close Thing."

The desert near him.

We will not see this - the great thing.

Omar Khayyam. Noaman

And so - in municipal police. Snow before our own door,
yet we have the greater work to do.

The present duty - Anna Temple.

The inner conflict in him

The fight in desert all about us. - all wrong, injustice, sin.

We have resources enough in what we have. Still: "Opprobrium."

And here is our real test & our only work.

Phillips Brooks on the ship struggling at sea. But the real
struggle was long ago.

Shall we come to life in this spirit. Dumbare Poem.

A MILLIONAIRE BUSHMAN.

James Tyson, the Australian land-owner who died in Sydney a few weeks ago, was one of the remarkable characters developed by the struggle with forest and desert in the growth of a new country. There is sufficient resemblance between the conditions of pioneer life in Australia and those which formerly prevailed in the United States to interest Americans in the contribution made by this notable man to the development of his country. His career illustrates the unusual fact of an instinct operative for social good while isolating itself as far as possible from the influence of social coöperation. He grappled with the problem of his life alone, and incidentally accumulated a fortune of \$25,000,000 in buying and selling live stock and in reclaiming vast tracts of land for cattle-raising and other purposes. His freehold lands eventually comprised half a million acres, and his leaseholds many thousands of square miles.

The disposition of his wealth did not concern him particularly, and he refrained from using it for speculative purposes. It was incidental to the pursuit of what he called "his little game." Being asked what this was, he said "Fighting the desert! That has been my work! I have been fighting the desert all my life, and I have won! I have put water where was no water, and beef where was no beef. I have put fences where there were no fences, and roads where there were no roads. Nothing can undo what I have done, and millions will be happier for it after I am long dead and forgotten." His

private life was also regulated by his conception of it as an instrument for playing "the little game," and in this conception the social amenities and aids were of small importance. He was a bachelor, because the only young woman whom he ever thought of marrying was not at home when he called to ask her to become his wife. Hearing of her marriage shortly afterward, his naturally shy and unsocial disposition was intensified, and in carrying out his plans he resolved to work alone. At the close of his life of seventy-six years he boasted that he had never entered a church, or a theatre; or a public house; that he had never tasted wine, beer, nor spirits; that he had never sworn; that he had never washed with soap—he used sand instead—nor worn a white shirt or glove.

His life was a striking instance of how the vigor of individual purpose can finely scorn the props and appurtenances of civilized life. It may not have been wholly commendable, but it conveys impressive lessons concerning the sufficiency of character formed by solitary reflection for the unselfish betterment of society. Though he had read little and had very few friends, his aims had no trace of misanthropy. Beginning with a desire to supply meat to hungry miners, he enlarged his range of active work until it became an important factor in Australian development. A true nation-builder in the industrial sense, he kept aloof from politics and church life while yet justly appreciating their disciplinary values. It was amusing to watch him doing as much good as he could to his fellow-men while keeping away from them as

much as possible.

For one with the power of social disturbance which attaches to \$25,000,000, Mr. Tyson was accounted the most harmless of moneyed men. The broad stretches of Australian soil to be reclaimed kept him from the exploitation of stocks and bonds, and he seemed so insensitive to financial opportunities of a certain kind that he was justly charged with ignorance of the latent power of wealth. He began as a bushman, and he was content to remain one, for he found in the limitations of his work a spur rather than a hindrance to the originality in benevolence which distinguished him. His neglect of charities was due only to absorption in the fight with nature, and his beneficiaries were the new industries which sprang from his activity. His money did not interest him, and he used to say of it, "I shall just leave it behind me when I go." It has been well said of him that if there had been no Englishmen of Tyson's stamp there would have been no British supremacy in an empire extending round the world.

Long since, in sore distress, I heard one pray :

“ Lord, who prevailest with resistless might,
Ever from war and strife keep me away ;
My battles fight ! ”

I know not if I play the Pharisee,

And if my brother after all be right ;
But mine shall be the warrior's plea to Thee—
Strength for the fight.

I do not ask that Thou shalt front the fray,

And drive the warring foeman from my sight ;
I only ask, O Lord, by night, by day,
Strength for the fight !

When foes upon me press, let me not quail,
Nor think to turn me into coward flight.
I only ask, to make mine arms prevail,
Strength for the fight!

Still let mine eyes look ever on the foe;
Still let mine armor case me strong and bright;
And grant me, as I deal each righteous blow,
Strength for the fight.

And when, at eventide, the fray is done,
My soul to Death's bed-chamber do Thou light,
And give me, be the field or lost or won,
Rest from the fight!

Opportunity.

"This I beheld, or dreamed it in a dream:—
There spread a cloud of dust along a plain;
And underneath the cloud, or in it, raged
A furious battle, and men yelled, and swords
Shocked upon swords and shields. A prince's
banner
Wavered, then staggered backward, hemmed
by foes.
A craven hung along the battle's edge,
And thought, 'Had I a sword of keener steel,—
That blue blade that the king's son bears,—but
this
Blunt thing!'" he snapt and flung it from his hand,
And lowering crept away and left the field.
Then came the king's son, wounded, sore be-
stead,
And weaponless, and saw the broken sword,
Hilt-buried in the dry and trodden sand,
And ran and snatched it, and with battle-shout
Lifted afresh he hewed his enemy down,
And saved a great cause that heroic day."

—E. R. SILL.

GOT \$13,000,000 FROM AN AUSTRALIAN UNCLE.—Miss Elsie Tyson is a young woman of 28, with a Scotch burr in her speech. Thirteen months ago she was employed as maid on a ranch in Humboldt County, Cal. It was her duty then to feed the cattle and assist in the house work.

One day in February, 1899, a lawyer, named Wilson, member of the Australian law firm of Wilson, Lawrence & Wilson, rode up to the ranch and told Miss Tyson that she was one of the richest young women in the world. Her uncle, "Old Jim" Tyson, known all over Australia as a man whose

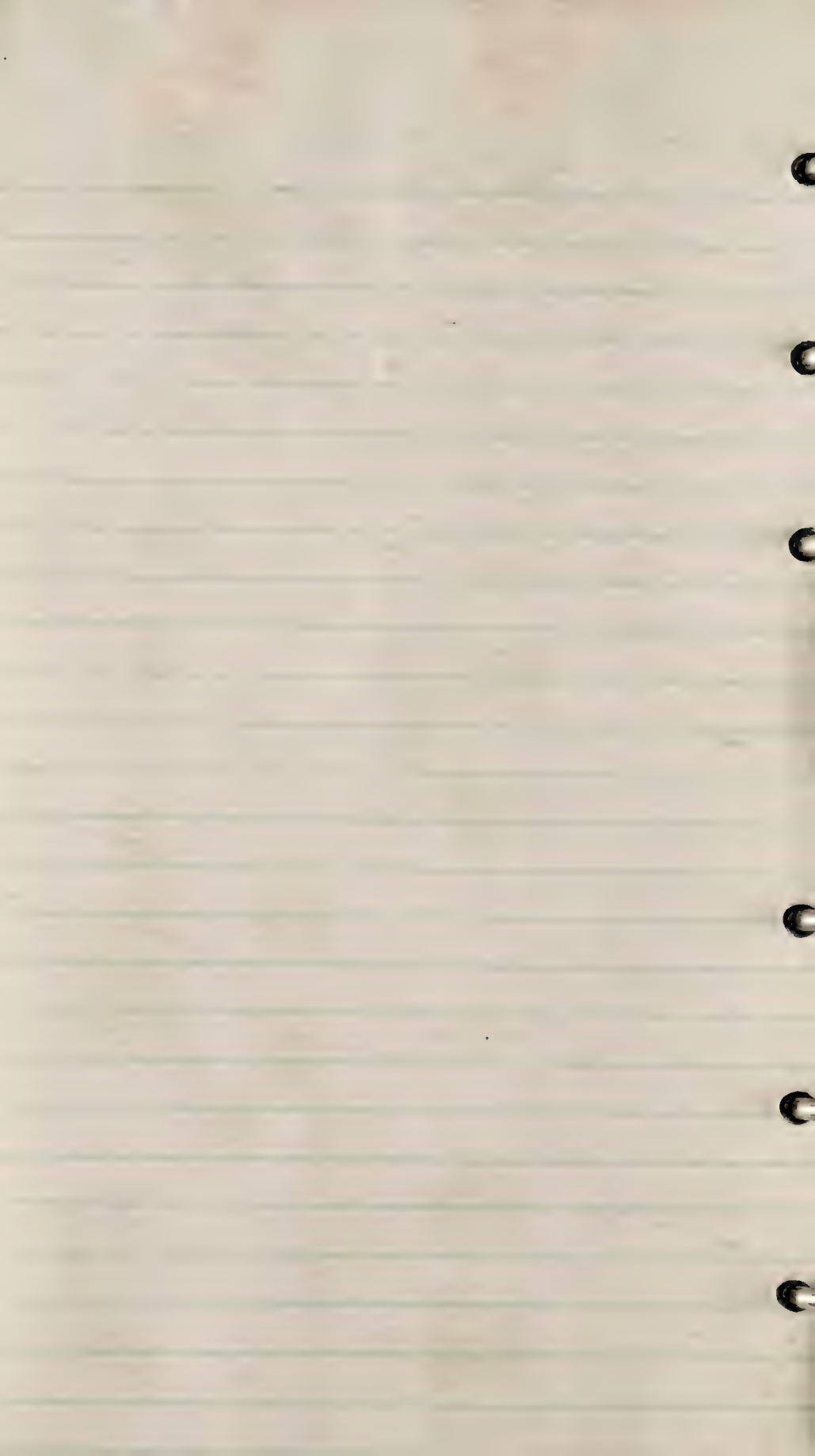


Miss Elsie Tyson.

wealth was only exceeded by his eccentricity, had died and left no will. His lawyers had found letters in an iron box in his cabin which led one of them to go to Scotland in search of an heir. But there, on the estate of the Duke of Argyll, where the Tysons had lived for generations, he found nothing but tombstones to afford a clue. The tombstones and the church records sent the lawyer across the sea again, first to Orange, N. J., then to the classic shades of Evanston, Ill., and finally to the ranch in California, where the search was successfully concluded.

Mr. Wilson advanced a liberal sum to Miss Tyson, escorted her to Australia, proved her claim to the Tyson estate, valued at \$13,000,000, and turned the property over to her. Now she is back in this country, on her way to Scotland, where she will make her home in the future. Strange to say, Miss Tyson is an unhappy young woman, in spite of her wonderful good fortune. She is almost alone in the world and has few intimate friends. Besides, the responsibility of looking after such a large estate has almost overpowered her.

She asks only to be let alone, and she hopes for nothing more than an opportunity to live a quiet life in the home of her ancestors and to do as much good in the world with her money as possible.



A hitching post where a horse drank from a trough while his master sipped beer within the hotel seems a strange memorial for a poet. But it's a fitting one for Lindsay Gordon, Australian horseman-versifier, whose ballads of breakneck races, daredevil riders, and horses have become a part of Australia's poetic tradition.

Seventy-five years ago, Gordon used to gallop his horse across what were then miles of heath south-east of Melbourne. He would rein in at the stables, and tether his steed at the red-gum hitching post outside the bush shanty Marine Hotel while he paused for a drink and a chat. Today the heath is covered by the neat suburban bungalows of Mile Brighton; a new and up-to-date Marine Hotel stands on the site of the old bush shanty. But the hitching post is still there.

It is now surrounded by a stockade of steel pickets supporting a large bronze plaque engraved with a tribute to Gordon. The monument was unveiled on October 20, 1945; fittingly, the day on which one of Australia's greatest races, the Caulfield Cup, was run.

The rataplan racing hooves gave rhythm to Gordon's verse as the thrill of hunt and steeplechase provided subjects for his ballads. It is this leit-motif that has made this Englishman one of the best-loved figures of Australia's earliest poetical period. A man with a handsome face and a romantic, moody, daredevil personality, he was also the steeplechase rider of his day.

Horses are a recurrent theme throughout Gordon's life as well as through his verse. Son of an English army officer, he was sent to Australia in 1853 because he was more interested in steeplechasing than in his studies at the Royal Military Academy at Woolwich. He was then 20. Reaching South Australia, he promptly enlisted in the mounted police and served in the country district of Mount Gambier. He resigned two years later. Then followed years of restless,

wandering, lonely life as a horsebreaker in the Mount Gambier district.

The 1860's brought changes in Gordon's life in everything but the dominant note of horsemanship. He married, inherited \$25,000 from his mother, began to publish verse, and became a member of Parliament. But his leisure hours were still devoted to riding, and he won several important steeplechases, including the Adelaide Grand National, as a gentleman rider.

Unfortunately his equestrian successes were not matched by equal fortune in financial investments. In 1866 he resigned his seat in Parliament and went to live in Ballarat (Victoria), where he took over a livery stable. He worked hard, and made himself popular as secretary of the Car hunt club and in the local squadron of light horse. This was a period of increased poetical output, during which he published "Sea Spray and Smoke Drift" and "Astarteth."

The livery stable did not pay and in 1868 Gordon sold out and decided to depend on his riding for a living. He won many races at Melbourne courses. Probably the happiest day of his life was when he created a world's record at Flemington (Melbourne) by winning three steeplechases in one afternoon, two of them on his own horses.

Horses brought tragedy into Gordon's life as well as happiness. He received serious skull injuries from several falls, including two in one race, and these injuries increased his natural tendency to melancholia. Financial worries crowded into the life that had once seemed a panorama of green fields and white hurdles. Prosecuting an unsuccessful claim to a Scottish estate left him heavily in debt. Publication of his "Bush Ballads and Galloping Rhymes" meant further liabilities.

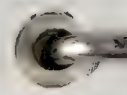
On the morning of June 24, 1870, Gordon went into Brighton bush and shot himself. There is a legend that before he did this he visited the Marine Hotel for the last time and left his horse tied to the hitching post.

The following are the opening and closing verses to his valedictory poem:

Lay me low, my work is done,
I am weary. Lay me low,
Where the wild flowers woo the sun,
Where the balmy breezes blow,
Where the butterfly takes wing,
Where the aspens, drooping, grow,
Where the young birds chirp and sing —
I am weary, let me go.
Shield and buckler, hang them up,
Drape the standards on the wall,
I have drained the mortal cup
To the finish, dregs and all;
When our work is done, 'tis best,
Brother, best that we should go —
I am weary, let me rest,
I am weary, lay me low.

Article by Wapent Lawrence in
"Australia" Ep. 46
By Australian Ministry of Information

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Chinese Gordon.

The modern knight errant - the unique figure of the 19th Cent.

"There was no figure during our generation to which the popular feeling & sympathy were so attached." Salisbury.

"The most noble spirit of the 19th Cent., the bravest, the purest, the most truthful Eng. of his time" Sir G. Butler.

A revival of the age of chivalry. "Gordon heroic death has lifted him to a height of glory which renders him the most significant Eng. of his time" Gordon Duns. "The man whose career is now ended."

Huxley et. of him. Darwin. "His superhuman unselfishness" "The most Charles was I ever knew" Lawrence. "His heart's later story of his life."

vs. Atterbury

Born at Woolwich. Jan. 28, 1833.

Father fighting men for 150 yrs. Father united & superior

Mother an English. Prospects comes to Boston tea shop.

A mild way, training. Perhaps then he reads the lesson that

Barham has left in his letter to Gordon. "In I have

plainly to tell you" wrote the veteran (March 1857) at

last after his 53 years) to the old friend "that in a quality of child-like honesty & sincere fidelity, I fear neither the King, nor you, nor all the human race together."

In 1852 got commission as 20th Lieut of Eng., employed drawing plans for forts, defence of Dover at Portsmouth. Then in 54-55 to the Crimea. Then to Cyprus, India.

After this in boundary commission, then to the Eng. - French war with China in 1860. Then the Taiping Rebellion.

From 1865-'71 at Gibraltar as Major's defence. "The things" Tom biography. So later "In fact I met in the S. 'May' I fear this was never realized."

In 1871 sent out in Com. to regulate navigation of the mouth of the Danube. Then met Huber Parker, called to Egypt to be Gov. Gen. of Egypt. Egypt with Sudan. Aspects on conditions. Policy would be 1/5 his predecessor. Just speak at Khartoum

"With the help of God I will have the balance here." Charles
Robert Abbott Jones. 5 1/2 years. King's work & China
At last captured in Abyssinia. Dared the thing.

In 1880 in Ireland. Then went back to India preparing to
for Bombay. To those whose return was denied from their daily
bread to wear a very famous man. Then 3 yrs in China
studying Chinese; in Manchester became a fellow of the S.P.C.K.
with to go, in to Africa, in the Italy land, then in
Eg. where he was asked by Leopold to go to the Congo!

In 1884 returned to London to enter into government & leave law to
see Congo. But! Did he die? Came. "Caught at a
thunder". Killed alone on Jan 26, '85. Three days before
the Belg. Exped. arrived. "I feel that as these things can only be
worked out in blood." He wrote from Jerusalem in '83. and in '84
on reaching K. "May we had not tried in as a nation
for our sins but my heart will fall as no bird in Christ."
The 16 years thus spent. King them to peace.

For so that he was a religious man. There was not a war
religious man in the world.

His "letter to his sister". G. with a champion.

For his. Theodor. Robinson. Emmanuel in China.

He believed in the absolute sovereignty of God - but in nations
was that we could not say God had advanced it until
it was done. Permits but controls us all.

His father-in-law did not understand him. "The Father is
coming" he said calmly.

No fear of death. His word to Stanley. Carried no
weapons. Body Guard of 200 men. In Africa "I do
not carry arms and ought to for my whole attention
is devoted to defending the hope of my race from
misgovernment." Death. I have a great desire for

But he carried his Bible. His message. Offered for the man-
ner of study of the Bible. "God has opened my eyes to

the truth that it is by the D. that the wise speak to men
"Make him your guide: you do not want any other. He has
said 'I can teach you all things' and depend on it you
can find it the shortest course to perfection."

And he was a man of prayer.

He wrote books on the best place in the Indian.

Like 100. "The best work he ever did."

"I pray for those I love, & the Father's blessing runs at once."

Prayer for ships. "Sovereign power between us"

For his "Dream of Jonathan" in H. to London in 1800.

From a student. "Pray for me. Oh my friends."

"To pray for me, my friends. We have not strength to
pray." "In death, & living friends. Your prayers, till the

Prayer for others. Mark of Luke III, 518f.

He was a man of religious reality.

Spoke out his religious views - to the clergy.

Expressed his dissatisfaction. Out of his papers.

Knew the heart of human nature. "We are as before."

Unconditional. Shakes all over. And men took

him for better in his short sleep at Abington

"Now and then it is time for you to go."

His model - but he hated him. And as he to Cavendish

"Oh he speaks in all your ways & it is a quiet voice"

your heart, strengthening you in all his sayings.

"I thank God he has given me strength to avoid
all tricks."

Contempt for words - its opinion. Comedat to into
Society. To enter. "You may think I am a Catholic
& I am. but it is a principle. I will not cater to
the common opinion nor be drawn into the common
& ignominious."

Modesty. Did not believe in great men. But did it all.
Pursued justice in church. Metabol of his others.

Took no money as pay. Repent Chien's gift in Siping
was. This story, in Yenching House. Gladstone
after death. "If you take the case of the man, put
him into prison, investigate his heart & mind, &
you will find that he proposed to a set of ideas of
wealth & power & even fame, but to do good was the
object he proposed to himself in his whole life & so
that his obj. it was his desire to spend his existence.

But the inner secret was far deeper even Gal. II. 20

"Man must die" he wrote from the Holy Land. "to the things of the
world before he can produce any fruit: this is certain.

What is death to the things of the world? It is to be treated
as a dead, an ideal, an impossible sort of person, a the-
ist, an indirect person, an (opponent) audience of soul,
an untheist, a medium-spirited person is. It is not proper
thinking, a church going or parish meeting. I speak of my-
self. In my spiritual nature, I despise the world, its power &
blame. I know of nothing to be admired in my body or its
actions from my birth to this day. Its world's power is rather
on me; its blame is just, the rest from right nature
In my bodily nature, I scheme & work as if everything de-
pended on my looking this or that before me, or of admiring
this or that; but thank God, my spiritual nature under I can when
exposed to rebuke fall back on that spiritual nature & support.

The three monuments.

"In Poplar Square." (2) St. Paul's. This is the. C. 9. 9. St. who at 20 years
and overtook gave his strength to the world, his heart to the poor, his
strength to the suffering, his heart to God. He saved an empire by his words
of grace, he ruled vast provinces with justice & power, &
loyalty, obedient to his sovereign's command, he died in the heroic
attempt to save men & women & children from imminent & deadly peril.
"God's law has no more." (3) The Khartoum figure on
the dome day.

London Times on his death: "The life is over...
that life has done much for this generation. It has
served conspicuously to remind us that the age of
chivalry is not dead; that chivalry in the highest
sense is rare indeed, but that its influence is as
great and as far reaching as of old... If we cannot
but deeply mourn the untimely end of so much genius
and so much devotion, it is some consolation to
feel that Jordan's heroic death has lifted him to a
height of glory which renders him the most conspicuous
Englishman of our time."

Power. The London Times correspondent at Khartoum
"He is, indeed, I believe, the greatest and best man of
this century."

What were the qualities of character which gave him
his hard & "fearless" & "sympathetic"?

1. Chivalrous adventure. No fear of death
2. Unselfishness. No money. The others
3. Truth
4. Religion & prayer

London Times Ed. Feb. 2 '33 - Centre Strachan. "Charles
Jordan's memory has little need to fear the extinction that
is inevitable to the century of his birth.... From that day
(of his fall) to this time has stood as a beacon for England, the hero
& the most familiar of them all. In an earlier
century, he would have passed into ballad & shaped more than his
country's laws. The art of the ballad is lost, but his tradition
is of that kind & has done as much. He is no stranger

Newbolt - The Rule

Yet have there been on earth
Spirits of stately birth,
Whose splendor reached to no eternal sitting:
They over all endure,
Their course though all is sure
No dark world's light is seen of their begetting.
Though the long past forgotten lies,
Hail! in thy dream remember him,
Whose like no more shall rise
Glow as twilight's rim,
Until the immortal dawn shall make all glories dim
For the men are not great

at his centenary, the man who, with all his guises
tricks of personality, lived his religion and died rather
than desert the conception of national duty which belongs

CHARLES GORDON'S memory has little need to fear the estimates that are inevitable to the centenary of his birth. The instinct of folklore all the world over is to preserve the tragedies and remember the defeats. Success qualifies rarely for romantic eternity, and only by its kinship with failure when the line has been narrow that divided them. It is curious that GORDON—who, as SIR LOUIS JACKSON remembers him on another page to-day, "hated failure" in a temporal or any other sense—should have so won his place among the immortals. His character was apt for martyrdom in all but that, and the exception is large enough. The failure was not his, and his last claim that "I have done my best for "the honour of my country" has been vindicated in the fifty years since it was made. Nor was the disgrace of failure his. Both the responsibility and the shame of Khartoum abandoned and of GORDON sacrificed rest for ever with the Cabinet of his day—a blot upon the memory of GLADSTONE which no apologist will ever succeed in erasing. LORD CROMER, writing a little defensively, and LORD MORLEY more expressly so, have set down what others can confirm about the idiosyncrasies of GORDON. But history has not shown that anything essential in his mission was sacrificed by GORDON to his "rapid prepossessions," to his masterful temper, to his quixotry, or to his incalculable dependence on the dictates of the inner voice. GORDON may not have been the happiest choice for the task in hand; but to represent him as an ungovernable eccentric, a mere misfit, is plainly to ignore his extraordinary record in two continents as soldier, organizer, and diplomatist, to forget the

proved capacity which called him back to the Sudan. It is nearer the truth that only a man

of GORDON'S genius and passion to achieve could ever have fulfilled the almost desperate task that he took up so cheerfully.

All this, perhaps, matters little now. As tragedy deserves, GORDON was brought low by two sharply contrasted agencies—the pusillanimity of a well-meaning Government, and his own resolution to suffer all things at the last pinch rather than betray his country's honour and his own. There is no episode in Victorian history—not the charge of the Light Brigade, nor Rorke's Drift, nor any other from the great gallery—which so went home to the heart of the people of his day. None felt it more bitterly than the indignant QUEEN who had striven vainly to make her Ministers see their duty in time. The distance, the isolation, the intrepidity, the suspense of the affair, and finally the narrow margin of the doom—all these fixed upon Khartoum the helpless and outraged concentration of England, while disaster overwhelmed everything except GORDON'S interpretation of patriotism as a creed of obligation, honour, and sacrifice. From that day to this time has stood still for GORDON, the "hero of heroes" and the most familiar of them all. In an earlier century he would have passed into ballad and shaped more than his country's laws. The art of the ballad is lost, but his tradition is of that kind and has done as much. He is no stranger at his centenary, this man who, with all his queer tricks of personality, lived his religion and died rather than desert the conception of national duty which belonged to it.

Harri the ideal & available man.

believed July 31, 1855.

to go alone - himself. no spec. no gen. no obj.

How he did it. - By treaty.

And he really did it - opened Japan in 1854

the treaty in 1854

Uggs & flew his flag in the range of terms 1860

the end in 1878.

Courteously and gently as

the draw & press recall.

Had put 35% duty on liquor into Japan

vs. extra limitations later

Low lesson.

Industry. Border. Strategy. Product.

Dr. Spence on vocations.

Directness. Straight.

Altruism - interest. Put himself into his work.

Resolute integrity but not haughtiness. His sympathy

and human justice. No mean projects

disputed Japanese character, the heart of the

Japanese character

Courtesy. Confidence, politeness.

Vocacity - the predominant thing

of word. John Billings.

of work

of character.

As his talkable in a man.

Dr. Gypsi article on Harri entitled "After

Dr. Gypsi's article on Harri entitled "After

Chin. expression. Many beautiful instances seen to show

tolerance for others. Did so. And on 1st Dec in Aug. 1858 in his

conclusion under an old ideal taught - he wanted more of

from residents & held that better than. Done.

The Layman in Christian Service.

Christy like Confucianism & Mohan. in its beginnings, but unlike every other religion is a lay religion. It knows no priestly class nor any class obligations or privileges of any sort whatsoever.

It began as a layman's religion.

The founder - first propagator was also layman.

His message was one of facts, testimony, experience.

It has always been, rested upon & been advanced by laymen.

Harvard's picture of the early expansion.

So with an religion - Buddhism. Islam. As a priesthood never the moving spirit declined.

The great new missionary impulse has come of from the common life of the Church. - from the laymen. Lull, Carey, A.B.M. Cooper, L.M.M. Evans, Louise Dodge, Jones, Carter, Kennedy, Brewster.

Their tradition, central principle of the Christian life is in the Gospel.

1. Christy with him was a just hard reality - a personally experienced reality. He could testify, I fear. No Doubtless.

So many men now take religion R.C. fashion. Like the idiom, "I must

Judge myself "that is not in my line".

The only Christian thinking of any value to a man is what he does himself.

2. Having a religion he propagated it.

In his own church. Bible teacher.

And community. The police were at Atlantic Avenue.

Throughout the world.

Our great need is this - to recover the essence, the joy of personal laymanism. My tract on "The layman's duty to propagate his religion

3. This warmth & breadth of layman's sympathy, desire made his life singularly rich and strong.

We hear a great deal about the "business man" and "the business hour" now that is quite mean & repulsive.

He represented the noblest character - sympathy, enlarged not restricted.

He was interested in all good things as a Christian. Doctor.

He gave & represented a broad human brotherliness.

At times the whole seemed to live in J. E. Garfield's of the
Our mind today of a free & richer ideal of life, handling
of it for common men. G. Cooper, H.P.D. Jan. 4, 1910.

4. He was not afraid to accept responsibility for spiritual leadership.
Some men doubted this leadership & did not accept the responsibility
of it. He took it. Calmest modesty & courage. When
making appointments here in Chicago in 1910.

He could lead because he did it alone. He made his ideal
concrete. His own church, personal work - but more than any other
his hypothesis. Independent of position, place. Ruled an
unmistakable spiritual presence. G. D. all knowledge. Had him.
His effectiveness was not absent. No effort & stop. G. Cooper, D. Barker
in Enoch's walking with God. The old man's advice to D. Kingdon
his personal trustship. Always loyal & high - G. Cooper. Could not
other men were unburdened

5. He illustrated the part of the layman in hastening after unity

The layman's theology not dogmatical & cold.

What went down in us is because ought not as last.

Some day a great help of laymen to do the thing.

6. He did not wait until the end to be given.

But give what good from grace but had done & always.

Not like Adams' advice in Chicago

No! Garfield Anderson. Kipling's first place at Gratitude.

The Church and the New Day

1. There can be no doubt of the prevailing feeling that there is to be no new day. A great disillusionment. The new moral hope of three years ago. The departed values - discipline, unity, idealism. The vain prayer of Lent.

The new cynicism in the individual. The nation, the world. Vandyshe in my new books. The immigrants experience now ours - Primitive Socialism. Socialism as Christendom has Hoover speak at King's College. The three great American ideals that have gone up, are now darkened - Equality of opportunity, law of service, complete humanity, national unity. A new day of brilliant but fading hopes.

2. The new day, what are the functions - duties of the Church. They are three - prophetic, dynamic universal. We need to see this clearly. Just how far the Church is going, clearly her own distinctive business. Let her not be misled. Much discussion of her position, success or failure. The city, nation, world. The new - perhaps her proper mission.

3. The first function prophetic - to see & proclaim the moral ideal of a righteous human order. The dream in the old. The new dream. The new mission. The Church, messenger of a new day. Rom. XIII, 34 II Cor. V, 17. Gal. VI, 15, II Peter II, 13.

Heb. VIII, 8, 13, 14, 15. Rev. II, 17, V, 9, XIV, 3, XXI, 1, 2, 5.

And what are the characteristics of a new world to which the Church should be bearing witness now?

(1) The establishment of the principle of cooperation for cooperation. El. Paul's history. Economic brotherhood. Co-op. labor, the people. Rivalry in service. Unity.

(2) The establishment of the things that unite rather than divide. The family model applied to the church, the world. Unity through diverse elements. A new synthesis of parts - as a contribution to unity, not a resistance. Denial - not rejection but

(3) The establishment of personal above property values. The principle of principle of person. This will not destroy private ownership. In essence, apply the principle

as we are as others.

(4) The acceptance of love, kindness & trust - peace as the working principles rather than of power. The kindness of Christ - from Him. The new - the new - the new

(5) The mutual acceptance & enrichment of the social, the individual ideal. The dream of love as to social principle. The new dream of the new principle

If thou dost me wrong, with a look small
Take not that injury from my light, & whosoever - Keats

16) The realization of right manner, truth & obj. as objectives
to them as so. - not fashioned them such. The danger of proportion - Eu-
clidean geometry (Euclid) In the only, real world. Only God's mind

(17) The treatment of Christ is humanity. Particulate. The Mass is Christ.
 The picture is his. The body is his. The blood is his. The right — he is God, the Father, the Son, the Holy Spirit.

4. The vision is great but the Ch. person is too open to men the danger
of power to pervert the vision - to let it thro' any backman - to win it.
"Garrison of a win it." Harriet on Religion - Barnet 47. Her message - was
power - Mark 16, 27. Even more the power of the incarnation - "Power Power"
"Power Power"

5. In fulfilling these two functions the Church faces two great dangers. a. of losing her balance. We in both the concerns of old values and the creation of new ones. Matt. xiii, 52. Acts xvii, 6. "Better". Heb. viii, 19, 22; viii, 6. ix, 23; x, 34; xi, 35. But not perfection of form. Paul.

6. of watering down & thinning out his power. - of desuperannuating -
Canine warning in his brother - in the Report. Got a concentration in.
"The good had been had the day." A real danger. Watcotti letters. The day
needs to other. Power at Dunbar. Watcotti.

6. But I speak you this parable. The Q. is the inability of humanity. That means many things. It means the perspective of all human life. - so that we don't lose the sense of proportion. Christen - "The end of the world is." So that we realize the age long, humanity wide promise. J. H. Green "The Golden Bough." so that we do not lose heart, "We were the chosen of those who hear it." so that we face now the great promise to be in a position to claim the great promise of God. The Six Prime Ministries

7. And this last end gives our method of action to us. The Church can work up this purpose. - in their organized form of action, one by one. Justly claiming to see the free individual. What the Negro, you say to me at 25th Mar. has at the free Love Convention is Mrs. Moody. Maudie or M. B. Brackman. Dec. 51.

Our Christian Conditions.

1. The great agency of transformation is the truth. No real issue between doctrine & life. Being together. Jno. vi. 63. "Preach the word."
2. Do we hold the truth. The criticism your Moderator letter. "Presbyterian," Hamilton, Tander. My reply to Tander but to that point. Do we know and hold the truth and are we held by it?
3. Let us be clear. There must be a firm intellectual basis. As seen at "Ours," "Logan." Henry J. Bush. The other. Some. "I don't believe in cards." "Herald of Gospel Liberty." "Pious Ministry." But of an engineering. John Kennedy at Yale.
4. And we must not only clear but firm. intense conviction. strong, persistent behavior. We are weak, take courage. & be independent. And believe in the supernatural. contra Mulliken. Masson on Carlyle.
5. And what are the great other conditions?
The duty, responsibility. - In fact, as doctrine are power, are life. No look
6. This conception of truth as life, power will save us from the most unwarranted reproach of being divorced from love and service. We have in store as the development of Eng. Theology. Louis "The Perfection." "Christ is not a school for the teaching of moral virtue... it is not any number of moral virtues, no partial obedience, no modes of worship, no external acts of adoration, no Articles & Yacht, but a new principle of life, an entire change of temper, that makes us true Christians."
7. True - and we must know the power truth & what ability is there & ready - study. No books look criticism. No faith

7 today. H. Danks with val

The Present Religious Situation in America

Danger of a disconnected study. Must be comprehensive. Then hoped

1. The advance of a hundred years.

The moral advance. H. Johnston.

The real intellectual advance. Ten more hours than College.

The statistical facts. In 1800. 7 out of 100. In 1860. 15 of 100.

1870 - 17 1/2. 1880 - 20. 1903 - 22.7. 1919 - 24. Center

The R. Adv. 18. Mysticism in '93-05. The. from 7 to 45.

Note the College & seminarians. In 1800 only 5 Chrs. in Feb. at

Harvard out of 150 only 1 was a Chrs. Nearly 1/2 of 80. Now 70 of 100

in that time. 95+ in divines. College.

And this advance is clear. The geographical condition is stronger.

Johnston. Williams on the Jews.

2. The living movements of 1. Soc. Evn. 2. Intell. 3. Nat. Evn.

4. Jesus Evn. 5. Peace. 6. The Occultists from 8. Science.

The recognition of the new place of Religion. Edmund Bahden.

The revolution

3. The religious revolution and result of the war.

The articles. Carver's report. Henry B. Wright's article

(1) The common faith in God

(2) The expression involved in prayer

(3) The renunciation of Christ. Buchanan. Masses

(4) The ignorance of religion. Confused, chaotic thinking, or
no thinking

4. This outlines the matter but it does not cover all. There are

things more to be added.

(1) Moral apathy & lassitude. Simply don't care for religion

The Mysian letter. Achaetis note if there is any hope for

his friend. Augustine "My friend is a very decent

fellow. By that I mean he has a conscience, but he

does not bother others with it, and he has a soul

but he does not allow it to bother him."

Backport. The living group. At the time

(2) The diag. of *ichneumon* - including as to the paraclype
of new, better ones. Binon from in Denis.

(3) The subscription of our enthusiastic friends for Lewis' cause
has continued & increased. My gladness.

5. This is enough of diagnosis. Go back to Edmund & Babson's judgment. And to Col. Watters' "The future looks black enough, yet it holds a hope, a bright hope. The power, or one power only, can arrest the descent & save us. That is the Christian Religion. Democracy is but a sick nurse. The paramount issue under-lying the issue of democracy is the Religion of Christ, & this conceived, can by the sword be to be saved from destruction - physical or less than spiritual destruction - it can be saved only by the Christian Religion. That eliminates because the earth is almost war."

And religion can be fast in all the islands
Paris St. Louis. Am. M. V. May.

6. And this is where how mutation - in this case can take place.
Mutation point.

W. L. G. J. B. Doyle Robert T. L. L. L.

The great reward. A golden. Everlasting

Ans here too. no change in mental activity in individual
 generation

Moral foundation: integrity

7. Harold Wren - beam "You are". The
Touther season. "The Good Championship".

Parus acutus ♂ ad.

The only explanation of protein spec. to only
method of making it

Ans. Paul Benedict Arnold

Three Our Christian Affirmations

There are days of confused questioning. All things shaken.

1. Is civilization possible? The easy optimism gone
2. What absolute values are there?
3. Is not individual isolation also rational? More so
4. Is any effort worth that of a group? But democratic evolution all this is?

But there are solid rocks

Religion clear and it is always right to do right

And there are clear affirmations. Not subjective and not subjective declarations

1. The Chrs. Gospel and the Church of Christ are one and the same
 - (1) The return to God in Christ. Agerth at hand in religion the one final end. Psalm 46.
 - (2) The much of the world as religious needs. Paganism, Paganism, Brotherhood, Chay, Peace, Unity, Light
 - (3) If any one says for religion let us see the Church - but let us think otherwise. Behind the Church is the Church
 - (4) It is the most efficient agency we have. of advancing good. Great strength of influence and good
 - (5) The case for the Church - its work in the world never greater than it is today. In making an army, in saving the future, in making new moral power. In studying as in Christ. In keeping as Christ.
 - (6) And so in the Church - God's own, suffering, Paul's own force. Let it be the very backbone of the world.
2. And they are the one hope - and of the nation, the world not only but also of the city
- (1) Again I do not put it as an interrogation. Can they save the city? But the city must be saved
 - (2) The despairing of it. The problem seems too great. The Bishop 2/3 of the people foreign born or of foreign parent. The children out of the Sunday School.

- III How my own. The Church is accomplishing this. Not wholly. For Christ. is not being applied. Christ from the Cross. And the Church never commands its people. What is its means by it now? By the clergy - the Ch. organization. But the real Ch. is the common man.
1. It has permeated our life with Chrs. ideas. My nation from D.A. when. Christ. Philanthropy - our good thing. Parity - Catholic teaching. Confidence into man's mass. Such man's life.
 2. It has been here. is now the great force of freedom. My dream on Rev. XI, 1.
 3. It is the great influence of character teaching. This is the sort of our social stability & progress. You can recognize of this. You may have drifted away. The things man of social stability - the world's revolution. of it. The law of the world. 18 x normal population in "this Chs". The Christ in Japan. 2. 57
 4. It is providing great things. Teaching us are getting behind our social education. Japan. Since 70 - 20 states have produced things. a state in public schools.
 5. It is strongly encouraging its influence in the Chrs. view in Capitalism emerging v. the Southern view, is the loss. half of labor wage. My. Merchants. Green. California.
 6. It is the one solution of the problem of race & humanity. The unity of the body in service, life.

Long hills. "Don't you think the true function of the Church is to proclaim these spiritual principles to individuals?" You know what I think.

Some hopeful elements in the Ch. situation in America

I know that there are many discouraging ones. I could speak of them. But as a Ch. I see in them what Paul saw in his "adversaries".

1. Foremost the evangelistic interest and earnest

The wrong impression. The old forms dying down but replaced in the domain by better ones. - the present methods. And the results - Goodwill facts - the giving his Cooperative Commission. Bapt. Cong. Discipline, Do. Rev. 1920 largest of its kind in their history. Other largest for many years of the M.E. Ch. next one. 192338. Rev. USA 124000. Total 200000. all Ch. in 1920

The conviction that a common purpose

2. In Ch. education.

The rude disillusionment of the war. 700000 illiterate were in the 1st Regt. 200000 of them were taken into the training camps. British - Am. reports - 80% practically illiterate. The 'they' has been this Sunday school in G.B.

Irish immigrants. 2700 American children of birth under 25. Now. Initially Protest. not in D.O. or under relig. instruction. 8000 children under 10 in non Church homes. There are 807600 Cath. child. youth under 25. 78.4% are not in relig. schools. There are 163000 Jew. youth under 25. 95.2% not in relig. schools. There are 42891888 Prot. - 11% Prot under 25. 1400 in D.O. or. 1 1/4% in public sch. - not 66.5% in no relig. schools. Others

Depression as to what we are getting from our schools.

Results.

1. Cooperation of cardinals. Garden City Conf.
2. New emphasis - projects - Sunday teaching
3. Stronger Church education. But no American Ed

The Church, Social Service. Barnard & Melbourne

The deepest one for him. Easy lives - to preach spiritual principles to individuals. Yes he delays each time. What are spiritual principles. What is it to preach them. What are individual lives. What is it. Questions.

The contrary, Mrs. Long, W.C. Ayer, Remond
Littell, by Cadmus, others. In Eng. Lib., Eng.
Manchester Guardian. The letter from Simpson as I kept
the same principle in the Holstonian movement. The real
fact. Come to stay. The app. in Bible given. The July 4
last passed in N.Y. As V. in Law Supper. Paul D. Dim.

4. The spirit of idealism - justice in the spirit of the nation
The storm over Harney's speech. His turning of it down on
Indep. Day at the American Soc. dinner at the Cecil. Then
he wrote out what the war cost us. In 1916 - \$100,000,000 or
10 per cent. Now 200,000,000. In 1918 - \$1,000,000,000. Now 500,000,000
Our exp. & entire income. Impaired as before
But the power of the nation. 1926 - \$149 - now = 449 the
light coming out. Trade bal. in 1914 = 179.
Our law men in the day of world unity. Harmon thought of some
food supply as a unit. Dr. Roberts r.f. of Nat. City Bk. "In the
long run - looking the large view the greatest prosperity for every country is to
be found in such a balanced, mutually supporting state of int. trade as
stimulates industry & prosperity everywhere." At N.Y. Trade
Commission Jan 7. May 1926

5. The spirit of cooperation & union among the churches.

The increase of alienation. John G. & John A. Ward.

But the religious sense of the new of unity when

In today's church. David Lewis

Also many & relig. groups. Their power.

Will there be a doctrinal schism? Theologian. Benton on
Bapt. But C. H. Hudson dinner incident

6. The new turn to philosophy. In reaction to religious fact. No
apriori prohibition of relig. & supernatural. Let us think now.
Always. The old fight would grow. How the good & the evil aspect
Can we do it? D.M. the last answer.

The statement at Rutland. Warming to Charleston. "You going
on the right road but I don't know which way your head

The Present Status & Outlook of the Church

1. Nothing is more easy & just than the criticism of the Church.

When compared with ideal, as the world sees, as it can be. But such judgment is only an even say. Condemnation is the condemnation of humanity. And it is just those who believe the Church must also object to the judgment of humanity.

2. The hopes were in better.

It is true in principle. Certain Mrs. Eames of whom it is true in fact.

The contrast with the fact. The general situation. Certainly Penn. Jan. Baltimore. Others. Further last figures that contrast only but absolutely the real life is there - the real feeling in spite of all that reflects - the Washington track. The Church in America.

3. But let us examine the question more in detail.

(1) As to faith.

Have we lost faith in the representative character of the Church?

The state of affairs of opinion as a whole as public mind. Adams "A Chapter of Error"

The Church not kept by achieving a heavy mass of impact. By achieving real results - the old type

(2) As to work.

What the Church is doing. McCook's impression.

The doubt of Mr. Vincent. Can it be kept up?

(3) As to influence.

The social & economic question. The duties of the Church. Report. Prof. G. A. Johnson

In public. Disarmament Conference.
In life. Values as well as the price.

An debt at the expense of the. Disarmament.

4. My own judgment naturally from the standpoint of p. 24.

My own experience about the new faith.

The change in Asia is as B.D. history. The new
movement. In a few years. This history. This
Enlightenment's history.

5. The needs of the Church.

There are our needs

1. Deep forgotten love.

2. A simple - pure culture. The power of the world.

3. Unity.

In false movements. Vanda B. B. B.

Christian Unity - Its Principles & Possibilities

The work of our Com. in the War, the Religious Outlook
The reluctant commission - The movement an inevitable one
But in kind, in time dependent on us.

- I The principles which define the nature of the union to be sought.
1. It must be positive, growing out of definite conditions - Christ
 2. It must be the expression, the guarantee, the extension of freedom
 3. It should be inclusive - not exclusive - confederation
 4. It must make room in the larger union for all lesser unions
It should not delay them or be delayed for them.
They - e.g. any one denom. represent as many varieties as it.
They are enriching when not dissimilar.
 5. It should be based upon the spirit of unity already existing
On our experience & this
On the fact that we are one in Christ
On the analogy and ideal of the family.

II Principles which define the method to be followed.

1. The denominations themselves must be unified within
2. We should strengthen all existing agencies for united action
and buttress them with confidence & support
3. Effect all lesser unities as we go along
4. The path of knowledge leads through action
5. Cultivate the habits of mind & temper which promote union
Confidence. Frankness. Charity. Acquaintance

III Consequences for the future.

1. A clear vision of the goal for which union is sought
The great need in the consciousness of the whole church
2. Although organization alone cannot accomplish what is needed
It has its necessary place
The denominations. The Inter denom. agency
Undenominational agency. The local church
The men in each part.
The Nat. Council. The E. U. C. The W. U. C. Edinburgh 17

3. In this expanding program a common understanding is needed among rank & file of the

a. A joint program of study and in the Soc. in Washington

b. An adequate organ

c. Study of the situation & experience

d. A deeper spirit of conviction - facing the whole task

IV. We must be ready to pay the price of unity

Our denunciations not from all friends, not to all friends

If we are so ready the ultimate result is sure.

What our Lord prayed for can not fail.

The Duty of the Church in the World.

Every suggestion of duty is a leaf in these days. Robertson. To hear the call of duty is to hear the voice of God. An echo a man in the morning dark follows an eastern calling voice into enlarging light. Many things do not appear in light being much in light is less engaging than seeing nothing in the dark. for we are propensities - relations.

The confusion of the right & wrong about us in all things. Only a blind individual can be sure he is right. Only blind to others can feel at rest.

As we view this not regrettable. These heart-felt & the forced simplicity of war and after as the Indians. Chh. duty clear. Micah. So low Chh. be like this & quietly be a friend, do our daily duty.

But we are not individuals. Micah's word not easy. What a jumble? What are we to do for others? Some harder "with others". Our collective duty we are to try to answer this in the case of the Church.

1. The first duty of the Church is to be a witness to truth. This was its first commission.

And primarily its witness like all testimony was as to facts. What facts? But facts alone are not the truth. The truth is facts truly interpreted.

What are the great truths to which it is the Church's first duty to witness?

1. That Almighty Love is at the heart of things. God Father
2. That man needs, can have the help of God. The incarnation. The atonement. The Resurrection. Christ as Teacher. Man/Christ
3. That men are men. That humanity is one body. Paul's biology. Democracy & responsibility. The real argument for Chh. unity is here. What action? Many answers today. Newman II. 393. Live on the Gospel. Sullivan Van Orman & R. J. Christ
4. That righteousness is the universal law. Matt. 23. 33. Truth alone can deliver. It sets every day as all under the y of every kind.
5. That service & authority is the two principles of life. Roman Catholicism. Remuneration & asceticism. Paul. Theology is a science.
6. To a deathless & unexpressed hope for the world. Let us Christ. not guard as to the process. Let us witness to the fact of the world. Kind as the power of the resurrection of the future is the fact of the present. (1) The possibility of a new world (2) The character of it - my notes

2. But accordingly we realize that the truth to which the Church is to witness is a living power - not mere historic or philosophical fact. That to people its witness the Ch. must be a channel of living power. This too is its first commission. For the Bapt. - a burning as well as a shining light. The early Church

The Ch. is bound to bring to bear a spiritual - a redeeming and renewing force upon all life - personal, social, international.

And this raises far more difficult problems - namely not merely stating our faith but showing it by and at work. It is here that the spirit of obedience to truth, of love, of brotherhood is a work but to day our duty must go on further.

3. To the task namely of providing the instrument which is necessary and inspiring them for the realization of its witness in life. Namely

1. The international instrumentality. The Ch. must be here before - at the service for nations. Imperfect but so as to free them.

2. The international instrument. League of Nations.

(1) Done instrument. essential to deal with the facts of international relations.

(2) It is essentially born out from the fact, ideal of human unity

(3) It is necessary to complete the part - the war. Or in vain

(4) It is necessary to the future - to effect & maintain peace.

(5) It is a necessary agency of armed service.

(6) It fulfills the world's longings, purpose, human hopes

(7) The objections as the same as are. how prominent the Union is behind any human society whatever. Any league is better than none. Just as in the case of the League of Nations.

4. But we must not get too far into these considerations. Return to our own. What is the Church to do its part now

1. By making the domestic life strong & offering it as a challenge for the service of all. Its foundation.

2. By the full moral impact of our material strength on our task. Back to work.

3. By full life in the cell. Biology. "Organic life." The spirit - truth. Ramsey on Paul. Washburn on Paul. Paul on Paul Church.

Thanksgiving Day - 1941

1. Thanksgiving in Christ's life and Paul's

2. History of our Thanksgiving Day.

1621 after the Pilgrims first harvest

1639 in Conn. & annually after 1647 ex. 1675

Corp. during Rev. annually ex 1777

Cashington 2. Wash on 1 after Gen 1812

Lincoln began ann. Natl. in 1864

3. Can we celebrate this year? Preman's sermon "Sas"?

4. What are we to be thankful for.

(1) Looking back.

For the founders - great in vision. Bushnell ^{were}

Here in Litchfield Co. Bill & Rights ^{old}

What have we - did not receive?

But 100 years ago & now

(2) Now.

Our prospects: intelligent, freedom

Ancient fears & wealth gone. Growth

"Change & decay" - but good change.

Our power & peace. progress

Our present day - Human unity

(3) Looking forward

For reunion with our dead
For a world at peace.

5. How great & show our gratitude?

By building on the past. Broods

By making a sincere O.T.C.

By preserving the ancient virtues

Best. Our return in 1897

By true love - the Personal Thanksgiving. That
our hearts may be unforgotten, thankful, that we show
forth the promise, not only eat our life but in our lives
by giving up ourselves to the service & waiting before the
holiness & righteousness are our days.

6. To whom be thankful?

To Jesus Christ. Only Cleveland.

To God. God's love is ever.

The Holy Spirit

" Bless with victory & peace. may the Hebrew rescued land
have the power that both small & powerful as a nation.

The nation never a enemy. But for all else.
veteran. Only on. Election of God. The Constitution 39 & 55.

Lincoln 40 to 55%

Women in the Bible

As in no other "sacred book."

O.T. women

Sarah. Rebecca Rachel

Rahab. Deborah. Jael

Abigail. Sarah's L.V.

Esther. Ruth.

N.T.

Gospels - Mary. Miriam. Anna. Cross & Easter

Acts. Dorcas. Bartimaeus. Lydia Paul's sister

Romans Xvi. Phil IV

Lois Eunice

2 saints

Catherine. Teresa

Missionary

Mary Reed

Mary Sherrin

Sarah Holman - Lillie's daughter

Eliza Chestnut.

And the ministry just began I in such an opportunity, I have in
calling for strong and true men. I have but myself.

Mr. Kingsley's devotion of his husband's life that needs
but gratitude. It was a great for me for the ministry, where.

O. C. Armstrong - I am called that I should be a minister but I cannot.

It is for those who in long work of life are true unto God.

And work in the spirit of John 18, 4.

"I'm not for man to keep, life is brief - and time is here
Our age is but the feeling of a leap, - a dropping tear
We have no time to sport away the hours.
We must be earnest in a world like ours.

"Not many years, but only one hour is

How earnest should that one life be;

Days after days spent in blessed toil.

Hours after hours still striving in new strife.

Oh, only one,

That narrow space.

But our effort can be put better in a life - the surrender
to our Father. What men said of him. The three moments

The Minister as a Student of the Bible

We ought to be able to take this for granted.

Surely, where men really believe the Bible to be true. & not -
And then believe to be prophets of God.

But so many books about the Bible obscure the Bible - as in the
Thee, Deen, themselves.

The Minister must be a Student of the Bible.

1. For the sake of the Christian character. The minister as a man
The Bible creates the standards & life for the

It gives depth & power to life.

2. For the sake of his personal life. Intellectual & spiritual
We go back to it for all our worthy view of God.

It gives us all we know of Christ.

It is the source book of theology, Church history.

It furnishes the atmosphere for our minds & work.

We need the religious realities of the Bible.

3. The minister as a preacher must be a Student of the Bible.

The simple fact. the great preachers who had no Bible preachers.

One type. Spurgeon, Alexander Crichton, Jowett (Mottet).

Another. Bushnell, Robertson, Maurin, Brooks, Richards.

In the simple matter of language. That preachers at Exeter.

Rogers or Loquax, Gustafson, C. D. Davis.

And of ideas. David Brainerd's life. Bengtson.

Pears, Tucker. The life & thought of death like those of

Dr. Richards. an American.

The whole vision & living heart of prophecy is here.

4. The minister as a minister, a servant - a pastor.

Of the individuality of society - the Bible the only satisfactory
book here -

An example - the Bible the great book of principles - Dr.
Spurgeon. in the Quran.

An comforter - "The comfort of Jesus with the angels might have
hope." Rom. xv. 4. Dr. Alexander.

(1) Our freedom - Bill of Rights, Hancock

(2) Our prosperity.

(3) Our traditions & ideals.

1 Our family life. Presbury

2 Our schools. Lippman

3 Our Chh. faith. Worcester.

5. But our special gratitude now.

For the turn of tide in the War

" in religion? Kissenda

For our national unity. Lincoln 55%.

For the new Natl. education

The boy on the train - "My Golden Day"

6. But our need of prayer & repentance

Both Washington & Lincoln

And Washington's international note

Didonie Presbury in "The Family in a World of War". "It is the family that gives or withholds that inner strength which people need in facing danger and uncertainty. It gives or withholds that courageous love of life which meets the unknown as a challenge and makes defeat impossible."

Washington's Proclamation, Oct. 3, 1789

for Thursday, Nov. 24.

Thanksgiving - for God's "Kind Care and Protection of the People of this Country previous to their becoming a Nation: - for the signal and manifest Mercies, and the favourable Interpositions of his Providence in the Course & Conclusion of the late War: - for the great Degree of Harmony, Union and Plenty which we have since enjoyed; for the peaceable and rational Manner in which we have been enabled to establish Constitutions of Government for our Safety and Happiness, and particularly the National one now lately instituted: - for the civil and religious Liberty with which we are blessed and the means which we have of acquiring and diffusing useful Knowledge: - and in general for all the great and various Favours which He hath been pleased to confer upon us.

And ~~there~~ that we pray them unite in most kindly offering our Prayers and

supplications to the great Lord and Ruler
of the Nations, and beseech Him to pardon
our national and other transgressions;
to enable us all whether in public or
private Stations, to perform our several
and relative duties properly & punctually:-
to render our national Government a Blessing
to all the People, by constantly being ^{a Govt} of wise
just and Constitutional Laws, directly and
faithfully obeyed: - to protect and defend all
Sovereigns and Nations (especially such as
have shown kindness ^{to} us) and to bless
them with good Government, Peace & Concord: -
to promote the Knowledge & Practice of
true Religion and Virtue and the increase
of Science among them and us: and gen-
erally to grant unto all mankind
such a Degree of temporal Prosperity as
He alone knows to be best."

The Poets and Thankfulness

"O Lord that lends me life, Send me a
heart replete with thankfulness"

Shakespeare - King Henry VI.

"Thanks in old age - thanks as I go
For health, the sundown seen, the ring about
air - for life even life

For precious ever lingering memories"

Walt Whitman "Thanks in Old Age"

"Lord, who created me reined, & lighted levels
- Took the thanks of a boy."

Beckwith

4. Dear the people coming home

Dear that faces long away

Dear the merry ones, and dear

All the glad and happy play.

Dear the thanks, too, that we give

For all this, Thanksgiving Day

Harriet Prescott Spofford.

"Lord for the evening thoughts
that into level brought:

Lord for the tricked well

Betrayer and baffled still:

From the heart from its up kept

Can thanksgiving accept.

Art Howells & C. G. Rossetti

6 "That even the earliest river

Leads somewhere safe to sea."

Samuel Johnson.

7. "The primitive blessings - the bless-

ings of immunity, of safeguarded

liberty and integrity - which we enjoy

deserve the thanksgiving of a whole life"

Frederic Taylor.

Amendment I. Congress shall make no
law respecting an establishment of religion
or prohibiting the free exercise thereof, or
abridging the freedom of speech, or of the press
or the right of people peaceably to assemble
and to petition the Government for a redress
of grievances.

Faith Is Reborn.

A Missoula boy in the Navy, Wilbur Clover, is rescued after three days on a raft in the Pacific following the sinking of the warship on which he was serving. This, he says in a letter to his parents, was an "awful experience, which only our faith in a living God brought us through."

There goes the trend toward atheism that threatened America during the years of disillusionment following the First World war. Wilbur Clover is typical of millions of young Americans in the fighting forces. There is nothing of the agnostic in him. He is not a skeptic. He knows that there is a living God and he believes that God saved him and his companions. He does not say so in his letter, but it must be that these American boys prayed to God for the rescue that was to come.

When circumstances overwhelm them, Americans still turn to God. The dangerous stage of anti-religion is pass-

ing, may have passed. We are becoming again a nation of Christians. And that will save us, from ourselves and from the dark forces that for a time threatened to overwhelm the world, from the degenerate materialism we were accepting so cynically. American faith is being reborn. Young Wilbur Clover is a sign of this.

What can the Church do to make the world better?

Can it be made better or is it the Church's fault? I am assuming here? ^{great power & influence} - ^{& influence of the Church}
 Yes. The infidelity of a body or people.
 Grant better. But even that all are to be damned
 but it is permitted us to hope so.

Our Lord's Prayer an sufficient answer.
2. How then can it stand to it? That is making better
understanding

Then the parliament met.

to our Church. The significance of this

And the question method

Even with the great financial strain - the race problem

John Fisher. J. W. Taylor Esq. N.Y.

3. I can demand of the State that it be taken Melbourne
the State owns this to find a driver installation
and especially to the

4.2 can deal with lin, personal & corporate

It can deliver, 40000 percent.

Strawson, Rev. H. M. Esq. III John Barton Smith

It can promote friendship across national boundaries.
It can buttress social unity. Foreign & Nationals
It can reach the foreign students in the U.S.

9. 2. 1919 d. 2. nov.

2 can they top above in men

The Union of the Kingdom of Sweden

the power of the change man

The 1st June 1875

& what the Church has done justifies this estimate, she
pays for it.

Slavery. Japanese. War

But above all the making of men

the Japanese speak in other business men

and it is men who are - the Ch. is just the men

and women who compare it

Wrote George to Brit. minister as a duty

to prevent war.

Mr. Lloyd George:

"Don't always be thinking of getting back where you were before the war. Get a really new world. I firmly believe that what is known as the after-the-war settlement will direct the destinies of all classes for generations to come. I believe the settlement after the war will succeed in proportion to its audacity. The readier we are to cut away from the past the better we are likely to succeed. Think out new ways, new methods, of dealing with old problems. I hope no class will be harking back to the pre-war conditions. If every class insists upon doing that then God help this country. Get a new world."

Secretary Lansing:

"The triumphant close of the great war does not solve all the problems. Society has been shattered in many places. We must rebuild it on a better foundation. Materialism was largely responsible for the war. We must not sink back again to the same level. A strong and vital spirituality ought to dominate mankind, so that we may rise above the greed and selfishness which have corrupted mankind and distorted the ideals and purposes of life."

*Clemenceau - address reported by Washington Times, 19
which Wilson read just before leaving France: "All our
plans are based on the splendid platform formulated by Mr.
Wilson. In perfect harmony with the principles which he*

has set up, as we tend towards a more elevated and
sane idealism in the conduct of world affairs. Not being
animated by any mercenary aspirations, we will
join without reserve and with all our heart in
this effort to establish a better world where simple
justice will exist for all humanity." Clip dated Mar 17, '19

The Immediate Task of the Church

'Immediate' is anything different from its first & constant task?

What was its first task. Communion, Work, Worship -
all in unity or fellowship.

1. Its task of witness - to what?

To Christ - Acts 1.21, 22, 11.33, Luke 1.8

To the truth about Christ.

How fulfils this task

By rational & convincing statement. Theorists. on
Brainerd's Decease

By personal witness from experience. "I see"
But beware. "Crystal Star" Gomer.

By illustrating it in life.

Peace & grace. Serenity & steadfastness.

Creative energy & power. New creation

Love & friendliness. Reckless or selflessness.

2. Its task of work

Contra. Activism

to change to the possession & enjoyment of Christ
"Lin Jia tang" by Country & by People

Christ. Zeal abt him self. He leaves to eat. Peace.

Brackett. "We must". Hurdle on Jordan

State now taking over much of the Church's work

What is left?

Personal, individual service. A.C.S

Lutheran - R.C. key mercy & education

Real & no do not let merge in Society

To produce Christ-like men.

3. Its task of worship.

We need it today. & two creeds
later than Chaplain. Ighalsh in High
by Devotional Book

4. Its task of fellowship or unity

A. D. note of unity

All these three social & collective. Rep. pass. tickets
To create nuclei of life & love all life cellular
Christianity

5. Lastly its task is to keep hope alive in men's hearts

It did so in the beginning. A. D. Good's Return

It does so in the face of night & despair

Mrs. Fred. Haldane. Lowell

By keeping men aware of a good & sovereign
God.

All this a call for a company of persons
aware of a Person.

Strenuous "The essence of Christianity does not lie in a
philosophy or a system of doctrine, nor in
an idea but in a Person. Christianity stands
or falls with the divine authority of Christ."

The Christian Church is engaged at present in the most dangerous and seductive of all ways of killing time. It is blindly and helplessly sliding down hill towards some valley of unknown decision. Many of its leaders fool themselves into believing that the gathering momentum of its downward course is a sign of increasing power. It is only a sign of increasing subjugation to common scruples and apprehensions. The Church operates on the strength of its enormous prestige and on the automatic impulse of its traditions, catchwords and institutions. Yet its fabric is thoroughly moth-eaten with doubt, with unrest, with dissatisfaction and with spiritual self-deception...

The Church needs for its own salvation to set up a new inquisition an inquisition not for the purpose of discovering and punishing heterodoxy, but as a demonstration of the improved quality of religious education which will come from substituting for the present authoritative instruction in belief a sceptical search for increasing understanding. Scepticism

in this sense is not, as the Christian clergy have tended to believe, the spirit which denies. It is the spirit which affirms by conscious methodical exploration. It realizes itself in the increasing consciousness of activities and events. Its enemies are self-satisfaction, inattention, inflexibility, automatism and unconsciousness. It demands of the Christian more than anything else vigilant, indefatigable and comprehensive attention to the conduct of the world and his own individual affairs. If they respond, it will tend to remove the barriers which have prevented Christians from obtaining from their religion trustworthy instruction in the art of living. For this reason it is significant that this little movement towards the revival of the inquisition as a means of cultivating salutary heterodoxy has originated, not with the officials of any denominational church, but with an undenominational Conference on Christianity as a Way of Life.

(From a five column review of
"Why the Church"? in the
NEW REPUBLIC for July 22, 1925)

SIGNIFICANT to every Churchman in its broad aspects (even though he differ with some details) is an editorial in the January Fortune magazine subtitled "The failure of the Church to back absolute spiritual values will undermine Christian civilization," and titled "War and Peace." Typical quotations are these:

"The United States is not Christian in any formal religious sense; . . . but . . . the basic teachings of Christianity are in its blood stream. . . . Manifestly, the American owes all this to the Church. . . . But . . . for the past hundred years or so . . . there has been a declining emphasis on spiritual values, and a rising emphasis on materialism as a doctrine of the life. We have, therefore, the peculiar spectacle of a nation which, to some imperfect but nevertheless considerable extent, practices Christianity without actively believing in Christianity. . . . It fails to believe because it is no longer being effectively taught. . . . Hence the future of Christianity, and of its derivative political and social doctrines, has become imperiled.

"Fortune comes to this subject as a layman. . . . As laymen dedicated to the practice of Christianity we can merely record our certainty that in order for humanity to progress, it must believe; it must have faith in certain absolute spiritual values, or at least have faith that absolute spiritual values exist. The Church, as teacher and interpreter of those values, is the guardian of our faith in them. And as laymen we do not feel that that faith is being guarded."

After discussing its understanding of the attitude of the Church to war in 1861, 1914, 1917, and 1939, and of a plea in 1939 by "the American industrialist" that America stay out of the present war, the editorial proceeds:

"Industry has provided a leadership at least (continued on page 4)

as effective . . . as that of the Church. . . . And so far as the record goes, the American people would do as well by their souls to follow the advice of the industrial leaders as to follow the advice of the spiritual leaders. Thus the flock is leading the shepherd. And this circumstance has two results. The first result is . . . a rise in materialism. . . . The best they [industrialists] can do is to adapt such spiritual truths as they have been taught to the requirements of the arena of action. Their progress . . . is inevitably slow. But it will vanish entirely unless the initial teaching is strong, convincing, related to the contemporary scene, and consequently effective. . . . The ultimate answers to the questions that humanity raises are not, and never have been, in the flesh. . . .

"Second, as long as the Church . . . assumes to preach absolute values, but actually preaches relative and secondary values, it will merely hasten this progress of this disintegration [disintegration of "what remains to us of the Golden Age"] We are asked to turn to the Church for our enlightenment, but when we do so we find that the voice of the Church is not inspired. The voice of the church today, we find, is the echo of our own voices. And the result . . . is disillusionment. . . .

"The way out is the sound of a voice, . . . a voice coming from something not ourselves, in the existence of which we cannot disbelieve. It is the earthly task of the pastors to hear this voice, to cause us to hear it, and to tell us what it says. If they cannot hear it, or if they fail to tell us, we, as laymen, are utterly lost."

The Present Gross Task of the Church & its challenges to the Chh. Mission

1. The first and last thing is Religion.

This is ever the business of the church

And it is the world's need.

Sec. & irreligion have destroyed it. Gethsemane

Religion - i.e. for the Chh. world. alone can restore it.

Watts. Root. is a few deeper down & to know. The

deeper but. Chh. of apostles in Chh. also in Test. Wats.

We may conceive Religion broadly & must - as more sound in the

motion, & more international - getting at human relations.

but that seems to be that it must be more personal

may think freely of its modes but ever more of its purpose

2. The task includes therefore the clear discernment & the preservation of the essence of its own mission.

This has been greatly confused & the war.

And it was already blurred. We did not see to 3rd int. Ch. E. J.

We need to do as this and to have right conception

As of the Church in Test. B. day. - the new industrial revolution

Not only a hundred years. But a more political & economic judge.

But as a minister of Christ. As a fountain of moral life & duty

As a centre to enduring & universal principles

3. Let us single out some of the elements of the task - much more than clear it is the business of the Church to supply the ideals & standards for the new society & humanity

The Watchword of the French Rev. about gain & gain - with significant differences & addition.

What are the ideals for us to day. What the Ch. must express.

Righteousness. Christ Truth as ever as compass. I think

in Christ & the Gospels

Repentance.

Service. - Brotherhood - Democracy

Faith. Moral ideals above material. The eternal struggle.

St. Ambrose vs. World. Rel. Struggle in 11th & 12th

Don't to be easily concerned. In fact, the more spiritual
power, values, interests. In man. E.H. I, 15. Greek.

4. But the Church is the institute of humanity

One great cause of our trouble has been our racial - national
isolations - exclusiveness.

The war is at once the fruit of the consequences of this. Both.
As for the consequence, that some American to some to some
but how it would to some. To make Am. democracy
open up to Europe to fight.

The Church ought to be our redeemer here.

I ought to concern the fear of subordination
and master it here in the light of humanity

The great need of today - Christian colleges. Japanese Opponents
Indian unrest. L.A. character. All these just
the one great moral need - Moral regeneration

The interesting problem of method. Budapest is my own view.

5. However deep here but then we must replace the idols - symbols.

gathering of war

Doubtful cogn. - common gain for capital - despite gain in trade.

The American Conf. National Japanese Trade Commission.

Education down into values. Federalism - Christianity under. Examples

the American Kingship paper. Center on Jesus Christ

International race to humanity. Put out of American's influence

Re-educate Christ.

6. I don't speak also in the challenge is. All this is a call for Christ
and for men who will follow a peaceful Christ.

A new humanity needed. French Journal a Christian. No. 1st year

But it can only give peace. Man by man. The great need
of them. In China - my point in some provinces.

In the

No other remedy. He has. He has "in Christ" pointed.

Business. Government. Government. Labor. Discretion.

No, but Christ. Most need 12-17. Redefinition

"It is hard to register impressions but it seems to me that in this rather confused world there is need of men who are first so clearly the claims of this great conflict so that they may not be unsteady in it a confused, and then that they will serve as channels for the purifying streams of the grace of God when all the loves seem to have relaxed morally and to be becoming defiled.

The church here is in the midst of a vast and terrifying problem - a problem of unnumbered problems. The stage has long since gotten beyond the control of men. If I were not a Christian I would say that all is lost. - The challenge has become now unmistakably the call to Christ's Church to save the world from utter moral wreck. While surface indications here are anything but reassuring, the heart of Christian leadership is brave and the vision of our British brothers is reassuring. Again and again I have heard strong men say in one way or another: 'So often God doesn't seem to be around.' 'We reach up and cannot touch Him.'

"Surely we have been guilty enough to cause Him to hide His face from us. But on the other hand I have found the slightest simple direct spiritual appeal greedily responded to. This world of men who are killing is a world of soul hungry men. If we do

not have good for such we must quickly find it and give it without delay. Our fellows do not seem to care about being preached to, but I have not found one yet who was not anxious to be shown how to live; how to hold fast his ideals; how to keep himself fit for the supreme service and sacrifice."

How can the Better World be brought in? I Th. XX. 18
1. The warning of I Th. XX. 11 true but the danger is equally true
the dangerous time is after war. Mazzini. Clemenceau to the
the "Butlers we have now to a different time. It is harder to win peace
than it is to win war.

As we see this danger again again in the Bible. because it is
a transcript of life. Noah Gen. IX. 21 - drunken in the new
day of reconstruction. Elijah I Th. X. 19. + after victory - spirit
of human threat. Object reminder

Do with us

The moral relaxation. In camp. at Camp Merritt. Amer. Paul
Morley on the situation of the trenches. - only for a day.
also 1891

The dissolution of unity

The surrender of education. The only represented spirit of
Anti. American spirit is. The abandonment of the moral
aim - gain of the war.

II Now as against all this we need the loyalty & patriotism of
peace. Getting rid of himself and we need the desire - pur-
pose of the new world. Lloyd George to Labor "Get a new world."
Baker - the war just beginning for mankind. Tactless. the duty of pre-
paring the war

III But how is the new world to be won?

1. By believing it to be possible

Believe in the ideal of peace. Dr. J. F. Walsh

Cling to the large, generous thoughts of reform - progress
Don't give to the blasé and cynical view held by the war
Attempt impossible. The Panama exp. DC Germany after
the Civil War.

2. By seeing clearly the war to be undertaken

The war has revealed it. As has been seen it in Germany. Now
Don't lose sight of it in overture. Gain. Pride
End conditions, continuing army

Now do not let us think the facts - intemperance
vice - diseases, ignorance, etc.

3. By supporting the man, the measure & the movement which
are directed to bringing in the new order. This does not
mean cutting loose from the past. In some respects it
means being more conservative. But it means
too honestly working with the men who mean to win the
better world.

4. By standing fast by moral principles without compromise
Lodge in Webster. "Life" on seeing no sponge in - Peace

5. By being each one of us a better man.

The better world needs better men. Baeppus. New hearts.

The Paris paper on Wilson

I must be the kind of a man I want the world to be

Must personally hold & practice the spiritual principles which

led to it - I then, W. O. W. - Puritz, Moody

Holmes, Baethurman, Anthony, Quinton, Wright

Courage.

IV If the new world is not to be brought nearer, what can it all
for?

1. Unlearned in school.

2. About the power of moral ideals to command sacrifice

3. demonstrated the existence, reliability of adequate power to
do any task.

Now shall not the movement be set further at?

at least - the French spirit & the country were

V. And the school is just a little more

Church Unity

Topic assigned. If you think it uninteresting or remote please to protest early or have studies that it means, involves.

I. I believe in organic, visible unity, but do not expect to see it.

1. I believe in it because Christ prays for it, because it is the only real unity, because it is necessary to the work to be done.

2. But I don't expect to see it. Too many difficulties in the way - personal, e.g. Property, Baptism, Organization, habits. I have fear of life, waste, tyranny, war, etc. Church. So have had it in the American Church. Ambivalent union. Canada (2) and personal. Do not expect. Any number - more who statement John. McGaughey "hamshackle unity & federation"

II Remember the movement is inevitable.

Our denominations were not from the beginning. One not to be ended.

See the innumerable, impossible movements. East & West.

Life & Work, Moral Alliance, Int. Missions, Council. Dedication.

The simple facts & necessities of life compel these movements.

1. The unity of the needs of the world which it is the common

task of all the churches to meet. What are these?

a. The need for light & guidance. Bewilderment & perplexity that all feel now. Men want a happy world. Christ the message of peace.

b. The need for peace. Glorious. Would that we men for men truth & duty. Do we. Peace. Johnson says.

c. Unity and brotherhood. George's book. India today.

2. The great common tasks which the churches either cannot do or all expect to do but do as well.

a. Evangelism. I could never do it as things

Every. in the line of action to the great, elemental,
uplifting & reconstructive principle of Christianity.

That each church & each Unit can do alone - but

b. Education in religion & morals.

The Church of the Chicago members but they judge have
been saying this for years.

Athensian post. June 95. Re. 78 Prot. 66.

c. The race problem. Their growing growth. The pale
teaching of the Bible - of an indiv. example. The true
identity of the people of the Church. Examine work

d. The social & economic problems.

The duty of the Church has defined. Phys. Many years.
And even within. Pure spiritual principle. Will.

The one matter of the Church is the amendment.

e. The international relations. Melbourne. "A pretty face"

The Gospel right here. Gal. III. 28. Do make us no!

As no demon. So presumption is to monopolize the

"Every creature": "Let of all." I John. VI. 15.

The first Column of the Gal. Church

f. Money and religion.

Our Lutheran principle

Matt. XXV.

These tasks demand that we have, we are adequate

& responsible common instrument into the 20th C.

3. The world's division & anarchy. Other hand for men to meet
another & work together.

The long struggle to unite the colonies.

Our present struggle to unite the nations

Our reluctance to join other nations.

Approach
What of the Church has to the Church. The American Church. The Church.
come.

A Simple Creed for the Present Time

In one of the most simple lines - a stimulating line of recent years - two passages D.C.A. "The Simple & Manly Creed the better reply to the Creed of the 'What Comfort is there in any of the Simple Creed'?"

There is comfort in doctrine. How much we have forgotten. How much we have remembered of what we have learned. Good that we can be content with the simple essentials.

History done. This was the first & great time to return the eye to the man to the central & vital values - each one a philosophy taken into a sentence or a great life into an achievement & character. The central virtues. Peace. Challenge. Kindness.

There is no more to be said. The greatest philosophy can be remembered in words with his system. He has to live by simple principles like the rest of us.

And the central principles can not be understood unless we live by them.

A great impact here. We live & work that by our artificial efforts we try to reach principles which are in fact unhearted because we have not delivered this message. But they did deliver it in spite of themselves! The spirit themselves.

Now what are the great elemental & universal principles which must be the basis of our action?

I. Truth

You cannot guess the first at all if it were not so obvious. It seems so clear to us that we forget how unique a distinction it is. Other things & races - traditions & customs & education (part) & much.

The truth is to be sought & not feared.

Its claims are to be recognized as supreme

Its power of self preservation is absolute. Mordant & Roddman both

Truth alone > falsehood but falsehood > truth + power.

However, "Truth crushed to earth."

It is the one place of complete security.

The Irish School motto.

II Unity

We have many names now have hypotheses, brotherhood, Corp. &

Unity, but none better & equal to the spirit of Dedication. &

Indef. there is no equality

1. Social unity. The great labor problem. The social problem

in Trade Unionism. Why not in all society?

2. Racial. The Negro. The Jew. in Calif. The same problem

Only solved in the principle of equal unity & racial
function. Otherwise impossible.

3. Christian. The union of Christendom

III Possibilities

Only now realizing the truth of Matt. V. 48.

Under the individual. Our power. Its lessons. I have

In Jesus' movements. Englishmen Lincoln. Aug. Bismarck

In the coming movement. Peace. Progress. Social righteousness.

The Haystack Band "We can do it if we will."

Confidential Talk to Boys entering College -

My sense of the sacredness & significance of this hour
Some of you taking the transition seriously, some cynically.
The cynical view, depreciation of the feeling degradation
of life to what is shallow and passing.

And you seem that we are all grooved earnest about it

1. To some the new life seems to be different. As you go
on naturally doing right.

2. To others a new time of conscious testing & larger
revelation of the limits of ourselves.

Weakness in our love. Strength in our power.

Some suggestions.

1. Begin right as to practices & associations. Examine

2. Do nothing you would not want your father or son to do

3. Do the best work you can intelligently. In the day

4. Do what Christ would approve.

And now the temptations.

1. Cheating

In the day. (1) Plagiarism on papers & exams. Cheat
oneselves. (2) Violation of the Code of Honor.

In athletics. (1) Unsportsmanlike. Good for the team

(2) If fair for us, so fair for the athletic club. Quite

All cheating is lying. Wrong. Accurate to character.

2. Gambling.

If we have an uncertainty, dishonorable. Theft

If not we either win or lose.

If win - no right to take money unwon.

If lose no right to waste life = money.

3. Drinking

No personal objection. But see it a sin but

1. It is not best for a man physically.

2. It wastes money.

3. It makes one selfish - careless of others.

4. It limits one's adaptations. Often tonight.

4. Drunkenness.

The growth of the backbone is it.

1. It injures the body. Drunkenness.
2. It hinders the mind. Dickens. D.D. W. C. C.
3. It makes too much. E. J. Hyde. Roosevelt Liberal Unit.
4. It endangers souls. Bacon. Deacon.
5. It is too dangerous. Deacon. Green in Cyprian Unit.

5. Impurity.

To some, thank God, such temptations are not come.

To others here this is an passion or association.
Heaven at Delamare.

1. It is unfair to a man's future life.
2. It is unfair to the women who are down. The yellow haired little girls like sheep in the hands.
3. It saps life, strength of body, intellect. Good House.
4. It is playing with fire. The prison. Bell in the middle.
5. It is slavery. The Laurenceville boys & lock.
6. It breeds hypocrisy. Dancing with poor girls.
7. It saps our life. Men. Smith of Cleveland.
8. It cannot be hid. Miss Montgomery of Nebraska.

All will have a new relation to Christ the Prince.

1. The men who are this, who have confessed their sin & are free.
2. The men who have confessed their sin & betrayed their.

C. of Organizing at York.

3. The men who have confessed but who will not live in love.
4. The men who don't care & will not live.

The idea. Dr. Deacon's has. "All in all as you know a mind to."

Religion essential to a Nation's Life and Greatness

Dr. C. C. Smith speaks of three questions.

1. Why religion is essential?

Nations have character and fate just like individuals. Their organic and cultural life requires what any life requires.

A religious basis is essential for ethics. The experience of Japan in education and its result.

Especially is such a basis necessary for nationality.

And even more for internationality.

It is required to make nations just and peaceful and forgiving and steady minded and to prevent war.

Set their things in the foreground > political power a individual question. But nations be righteous & they will be great.

History shows that religion is indispensable to nations.

The French Revolution. The new recognition in Japan. B. Frank-
lin in the Amer. Rev. The European War. 2nd of Sin Tset Bang.

It is change of opinion.

2. What kind of religion will meet a nation's needs?

It must be able to produce strong moral character in which principle and truthfulness are its life. C. C. Gray.

It must be able to live with - inspire progress. G. Zola.

It must be able to create pure true homes. De la Motte.

It must meet the deepest needs of the individual soul.

It should offer fellowship with God.

It should provide for forgiveness of sin.

It should offer perfect moral ideas.

It should give men power to be righteous. Paul & Judaea.

It must teach the ideas of service - meet the social need.

It must have dynamic in it. Mahatma Ghandi. Pan American Conference.

It must proclaim the duty of human unity.

3. How can religion be placed in a nation's life.

By the continuous education of the young.

By individual expression of Christ

Easy to see that the nation must have religion but how
can it if the men who lead their only say it & do
not practice it? The Japanese Every. Admits

on this very point.

By earnest men teaching religion & giving their
whole lives to its propagation

Darwinism.

Always.

Minister of Education.

By sacrifice even to death. The blood of martyrs.

The Duties and Responsibilities of Educated Women

Two natural, obvious thoughts at this time - "the right and privileges which we may now claim" - The Duties & Responsibilities which we must now bear. The latter the latter thought seemed to Christ. Luke. Mark x, 42-45.

But it is increasingly difficult to set up the duties & responsibilities for specialized class in this way.

We cannot think that it would grow easier in our spiritual life. But the spirit of adventure, the spirit of democracy, the sense of human unity, as always leveling and equalizing us.

Yet we can do it on the principle of justice to the mass of the people.

And as that is justice, right or privilege in matters of duty & response.

1. That this among these duties of educated women are placed the responsibilities of maintaining true & worthy traditions.

Women in all nations are the great conservators of culture.

Indian women are the great conservators of the past.

Chinese women, the great conservators of the spirit of the past.

Chinese in cities the men, only 1/5 women makes opinion. Here.

In our nation today, they have a great work to do. In the disregard, irreverence, irresponsibility. They cannot afford to leave things to the momentary caprice of power & desire.

Let us have eternal traditions - the quiet use of the past.

But, the good, family life & the past, from social home.

- no bridge going.

2. Second we place the duty of keeping faith alive. I mean by faith religious faith & courage. We consider the thought that goes beyond light & the light beyond thought - the power by which we live. Since now the new era, Kelvin & Hendrick, Cairns. The trust in human progress, the "how that ever will let us go" that ever believes in God's good will for the world.

3. Third the duty of establishing and maintaining right standards & principles for men. The right of women to do this. Their duty - the power of great social power. Noble in language, but right there.

The undisturbed influence of a few men, good women - a good
girl. Justine Andrews.

It is the high privilege of women to embody and perpetuate the
idea of duty as great & divine just as the nation regardless
of its size.

The armed martyr is often conspicuous or spectacular

But woman's greater work is more so, and set in the
real work. Great men know the garden. History illustrates
it, Hamlet's wife.

And this is only another way of saying that woman's work
helps to illustrate the two Christ ideas of service,
suffering, unheralded but the reality of this power.

Justine White does it at its best in argument.

We must learn to women to realize an ideal of simplicity,
purity and true facts

As an example of artistic & economic comparison I had
almost said falsehoods. You look in vain for the plain
simplicity. The great are simple. Admiration to
make us better than. Supply now costs demand & changes
the cost of the process in the consumer.

Who can realize an ideal, simplicity?

Do that then. That woman's part must be only economically
unimpaired. Canis's story, the double policy, village
5th. Butler, books. Interlocking. Nicknames. Subcellite
Per contra.

You may think I have been taken over & simple have taken, but
there are the great influence. And also I believe in woman
right & duty to help to shape the world by the hand. Their
Benthamite argument for support - on a mother's right to
follow the life of the world.

And not national one. but the world's need & culture too.

Then Rome had the to add the point.

As this & have played for it in the noble power ideal & action.
ment. I am.

The Demand of the Times for Christian Cooperation

I rise to speak to this theme on this occasion with fear & trembling. I am unequal to this duty, and yet since it has been laid on me I must try, not personally, but representatively, to set forth the demand of our time. A brief reflection makes the common English word, the English word, a new English word. Indeed, I am sure, out of the English word, "Other boat than, does say?"

Let us deal with the subject with free minds, delivered from foolish notions. Other unity, is already a great reality. It is a consensus to accept the opposite. Like "The Day of Salvation." The heart of unity, as of God, is the other, religious. Obtain the doctrine. But of other and common to all the unity, as in the other. Obtain! of the other. No, we are to be households and unity, as today - that even in the first century. And also let us be honest - true to history. Each separate other body has stood for some what truth - if for no other, then for the sake of its responsibility to God. Discrimination into nations. Each has had a contribution to make to all - but even to their new perspective on "us," a common purpose to which the world is to be made. It is with these facts & open minded recognition that the common basis of - proaches this problem.

1. First, the balance in cooperation in the interest of efficiency. The modern world, some of us would prefer simplicity. But we are that we live in to get the work done. John IX, 4. It is too big to be done except by cooperation. Look at it. Depth - not. It is too costly. How can we manage! No warrant for duplication. And also we waste of money in murder - wasted lives. The thing is which we agree is so vital that we need to cooperate in efforts it takes us time to do the things in which we disagree.
2. Second, the supreme problem which faces us in our two nations today is so momentous & pressing and so simple and concrete that it demands united effort in dealing with it. It is that the conservation of our natural resources is important. Indeed, we are that it.

I have spoken of the danger of the time for it - but this is the power
of the Union as a whole - before - which even to those who can
give them a voice. It is the Church which must be free her own
nature & character - to know what the world needs - the world
wants to be better in heart & in action - generous good will - to be
brought into its family the in fact a realization of the family
in the past & a new way - to the Church by right and power. 30th

American Ideals - Our Heritage from the Pilgrims

1. The Pilgrims have become a metaphor for our national origins. And as such we look back to them - with reverence, respect, admiration, praise. We compare them - the Puritans, Dependents, Conformists. And yet partly and we regret it, further, we think of them as different - the Americans - the Scotch Irish.

The first Pilgrim ancestor stock stands. C. D. Adams Jan 524 - Adams calls 1637-1760 the Puritan period. Later than that but the 19th century. The Scotch Irish brought democracy. Jan 523 p. The spirit of Am. nationality. 526 Scotch elected a man which have since prevailed, 533. Liberty. 530. Later the U.S. movement continued.

This view of our beginnings is true - richer - And it gives us a new judgment of the Pilgrims. The last words but right. York 105, 17 x 9. The significant thing is not what they were, did but what resulted from it which they did have obtained but which had passed. Our lesson now. Not what we are doing, but what we are doing.

2. The things to which we are looking back in the Pilgrims are their ideals - this rather than their model of realizing them. (1) That life, the righteousness of it, was as for every man a duty before God. This carried with it great simplification.

a. It made moral principles the dominant force of life.

A.C.A. recognized this. Command in the army.

Our day seems like this. Democracy "the backbone of our government". "Plenty depends upon cooperation effort - conf. your moral principles. And this is what the prophets of this generation despise." But on the 24. further more. "Gly. Rev. -

The Puritans have under them.

Declaratory

b. It gave entirely a new body of our laws. Abolished slavery.

Murphy. The American M. K. It must give efforts to work.

c. It put us on our feet into life. Considered to be dead for.

The Hawthorne letter and others - but mean that we believe in it

12. That human society is a divine order R.E.D. This philosophy

turns into the most difficult of all problems. ^{Collective & indiv. man & Vocation}
(1) Church estate. This solution. Theocracy & democracy.

Tisch 69, 151, 177. The war first transformed into sacred.

(2) Society & individual. The sacred everywhere that man. Morley
on Voltaire. When a man has learned to look upon
every enemy in thought, every duty as a sacred, each infringement
the inner law as an unquenchable infection, weakening, corrupting
the fabric of his brother's. "Dread, personal sanctity as the duty for him."

(3) Order & freedom. Tolstoy! Tisch 135, 226, 175. Limits - When I
determine what is tolerated comes from. Individualism.

(4) Religion & Church. Collective leadership Tisch 135

(3) That all sovereignty - indeed, & dependent in under law of God. One
idea now. League of Nations. Tisch C

3. But not their ideals only. Also their own human lives.

(1) They want out not knowing. Lions. One timidly now they said
Thou. Cant. "I can't be done, there it is."

(2) They were thinking more. "I am here" Rationalism 1880. The Bible
City within &? What does it say?

(3) They were quieter and earnest. Emerson on the lost living nations.
Buckham "The Age of Homespun." What have you lost?

(4) Balance & population in character. Their deepest. One. (Hans) Tisch
400 years have seen how the heavier judgment. & on.

1st. Lesson for Church Dedication & Service.

Book, Standard. The N.E. Confederacy 1643

The terrible beginning

Patriot. "Let us stand by" George Dixie

Thought

Solution. Roger Guise. He has a fountain. On this comes a

Goldman who was not. He was then. Surely who was not

"Let men of God in courts & churches watch. One look on so a solution looks.

But that all eyes bring forth a cockatrice. 2. passion as in heresy - vice."

The advantage of difficulty. Christ's Eng. has not shown them out!

When each steps. "There is light upon him"

The League of Nations

Dr. Jefferson's letter & request. Jan 9, '19

The religious & the political considerations

But do we not too sharply separate. Politics simply the commercial life. Religion the duty & possibility of living it in the world only the help of God. Still we can discriminate & we

A fair religious grounds for supporting the idea

1. The duty to face & deal with facts.

The fact is we are entangled. Denying it doesn't disentangle us

The hand might as well say to fact - I am not in league with you

Religion in the full relation of life to reality.

We ought to face the fact & provide for it. Intentionally reluctant to
even for already existing conditions. It is a new order & "new
occasions teach new duties."

And Religion makes no exception of such new things. Nay it teaches
us that what we are dreaming of can now be. Deny them

2. The League is a necessary simplification of the idea of human unity
This is a fundamental religious idea.

And human progress in its ever increasing realization
This fact it has come.

Physical. Spreads perfect. Inf. Red Cross. Nurses. 2 hours. Religion
Phases in Infirmary group.

Commercial. The world's debt to us
Intellectual. Ideas.

3. Loyalty to the fact.

The League essential to complete the work of the war. But the
political

Loyalty to the ideal in religion. Okla. McKee - Standard Poppin

And this loyalty runs back to Gorky too. Japan, England

The Southern Students prayer at Blue Ridge - "Gosh. kinder is"

They were innovators - even revolutionaries

4. And not to the past only but also the future.

This essentially a religious consideration

We need a plan & strategy - proposed opening re -
specimens to the changing life of the world. Moreover in the
development of the League.

5. It is needed as an instrument of armed services.

The last line in the revised Covenant but not enough.

Domestic. Protection. Indian's want. European's complete.

B. The Christian religion has been preparing for this.

By its democracy - not partial but universal - and by its internationalism.
It came from Christ. As in its foundation in J. 20.

1. Bridging racial gulfs & interpreting E. & W. John G. Cochrane
Christianism - Christ's plan - Jesus' plan - What, how, not how skin colored

2. Teaching brotherhood & incarnating the spirit of Jesus.

3. Developing in all races leadership sympathetic with democracy
& internationalism. Some talk in the nation - humanity are universal.
Create this was the former vision of Mazzini.

C. And Christ, essential to the success of the League.

Large story of Jesus - the Moral Values which knit the Nations.
The Jews. Christ at Edinburgh

1. The Christian spirit must underlie & permeate the League. We don't
ask that Christ be proposed in the Covenant of the Study
Association - but.

2. And Christian principles must govern human life

3. And that the Christian God can unite all the nations and
bring of a new mission of mankind

The Bible and the Year 1921.

1. The Bible and the fact.

The Bible is a very old book, every instinct of reverence, grafted
marks it dear to us.

But there is a moral which says it isn't an old as it might be but is too old to be really to us. If it were older would it have more reality? That any body read in spirit of Mrs. Geller. And D. L. H. is further off as far as being today? 2000 years ago.

No, I am here for two things in the case with Bath.

"I have demonstrated its unique value of the book-keeper
a novel of Religion. Value as Paul.

(2) I have remained its creator power.

On Nations. Talks on the Pilgrims. J.H.R. on Refugee Christ.

Loving, respectful, living by the Past we cherish the Bible.

2. The Bible and the future.

In a time like ours man's heart turns forward. *q. Apocalyptic* in Jewish life. And Revolution. The Golden Rule for "what will we."

The Eastern Co. N. Lewis Gilbert. H. K. J. and

to picture of the latter would which may be.

And the war quickened for a time an interest in immortality.

The eternal life. The term a. N. name of heaven.

T. M. G. Bell - 1/2 length each & 1/2 inch long

3. The Bible and the present.

The growth of the Bible bookworms - forward in - growth to us.

The principles which the Pilgrims found in it are living principles.
Operating to day.

to produce the educational influence which she may exert in Scotland.

It is like for the wise & ignorant alike the greatest sphere
of enlargement of mind & life spent. Contrasts public & private
life of the Republic. Its influence on personality. Rev. XI, 1.
& hymn about. Saying "I am Jewish" 1900. An
ascending fellowship with the highest mind in the universe

And it is the great book of social ideals

It is the account of two collective problems - the Jewish nation which fails. The Church = the body of Christ. The day the Jew dies far beyond me.

In their first hour modern the Bible.

(1) It does not block. It replaces our own modern problems. Inquiries. Inquiries. How prayer is

(2) It reveals the very meaning. Power & heart. New with the energy of love

(3) It shows the point of application. The individual soul. The family life. The State. Love. Love & Criticism. The heart of things. Revivals. The Sabbath.

(4) It anticipates our modernism. - shows them to be right & states the way in God. My language speaks

It is the great book of unity.

Deals in the celebration of the principle.

In power. Kings. Kings at Kish. Ranges in Paul.

Other Bible units. Can be used.

4. But there are many who deny an allegory. Their great ideas, principles & book.

Criticism they say, has invalidated it. But Harnack. Jas. Smith

And a book is the very place for them. They pretend to book to hold them

As we are not ashamed to be lovers of a book. It is very full of power.

As thank God for a standard source & unchanging. Back to it

As even for its clear unchanging. Not - then that not - the dead

As strong arm. Righteous. The demand of truth. O. God is his. Two

5. It is no dead book.

It is the book of a living. Spiritual God - transforming history.

It is the day God & God. Criticism = idolatry.

It brings the supernatural near to day. Buckner. Van Hout.

It is story alive. The book I speak on life. E. C. Richardson

"The eternal and religious". Baker. Dr. J. - but has not it

B. Arnold's Christ

The Church and its New Cooperative Power

1. The present time is marked by its special difficulties.
 - (1) The disappointment of the Ch. and our disposition to lay the blame on others. Let each of us rather ask himself - Wherein have I failed?
 - (2) The disposition to see only failures & defects & real accomplishments. The Ch. in power all facts but is indomitably hopeful. Truly "I bet on Damascus" Even more Ch. Indian. A light of - ^{Koa!}
 - (3) The Jewishness and introspective criticism of today in all spheres. Katti Ben Ezer. 'Look, as this is at all, facts are past record. Earth changes, but they have God about them.'
 - (4) The spirit of dogmatism. Or something? Or else - know. The drag of doctrinal opinion, skepticism, practical thought. Certain criticism based Matthew.
2. On the other hand
 - (1) The evidence of the times that the purpose of the Ch. to cooperate is unshakable. Even in the darkest. The Bush. I.A.
 - (2) The new needs for cooperation. The World. Cath. Cooper.
 - In determining & cooperating on tasks.
 - In common propaganda for it.
 - In interpretation, presentation
 - In the work for life
 - In common living
 - In the application of the principles to actual & social life
 - (3) The acquaintance, confidence & affection of the men of different communions. The spirit of the common movement of the last generation.

"He drew a circle which shut me out
Thence, and thence, and thence to flout
But here - and here he went to win
He drew a circle that took him in" - E. Markham
3. But is not the recrudescence of dogmatism since the war proof of diminished cooperative power?
What are the reasons?

(1) Discontent with the under-estimated organization in the war
on eqval. to the Church. The Church Commission, worship,
doctrine

(2) Reaction against the colossal waste & inefficiency of the war
and of activity on that scale. Desires for decentralization &
local spirit. Extra Goodman. Mr. Ben.

(3) Dislike of expert leadership. Indifference of men to questions of
this sort. Collective leadership - Barrett. Much in 12th
"The Age of the Lion is passing. The age of the Spirit is coming"

(4) Fear that institutions & big movements may become super-
natural. Germany. Power in Religion

(5) Reaction toward liberty from the restraint & pressure of war

4. Another Request. Power things to remember that will make
Cooperation easier.

(1) We can't have our own way. Cooperation costly & hard. Must
be prepared to pay the price. Sharing. Sacrifice. Must
pay this. & not threaten resignation & withdrawal be-
cause we can't have all our own will.

(2) We should not judge material. Look for in common
think feeling thoughts. Rather by way

(3) Remember this movement. It's not begun with us & we
not die with us.

Our duty in war, Reg. What is to be gained
from war

The end of the movement. Not to be lost. Not to be lost.

When the world came in. Three times repetition of
"That they shall be happy"

The Immanence of God - The Immediacy of His Working

1. God is greater than our greatest thought about Him, better than our best, highest mind about Him. He is working, then, to contract to our human, immanence. As that each can grasp in his own way, a new dimension is entered! As categories passed, inadequate.

2. The predominant fact is that He is near, living. There is always new meaning in this but this is the O.S. view. "I am" El'ah.

3. The Prophets. The best of our faith is in Him. He is alive out under water than our mind: strange & new. D.J. Smith - Smith's Doctrine.

4. But what the O.S. view ordinary idea, it is pre-eminently the revelation of Christ.

John. Prologos - Colossians - Christ's immanence in creation the incarnation. Hodge quotation from Cairnes

God coming down in - Luther & Abbot - The French Pauli rich interpretation of this idea. It is the heart of mankind's humanity as a body.

And this is the essence of the understanding Christ, His immanence working. El'ah, Lang. Rev. 21, 5 to Micah.

4. And the emphasis must be renewed - kindred to our thought today Otis's letter from Princeton - Myerson. Hallen & Seayson the modern dynamic & genetic ideas & movement toward our view and away from the mechanism of Darwin & of materialistic evolution. Emphasis then on the method, now on the force. Bourne or Jackson.

5. This view is a call to renewed human society.

What kind of a society are we to have? There is a house for God.

The new sign. The central problem is the view.

What are the marks of the world which can claim God's presence?

(1) Publication of cooperation for cooperation.

(2) Emphasis on the things that unite & divide.

(3) Power & property. The latter really essential as essential to the freedom of personality.

(4) The power of individual ideas to which & good and evil.

(5) Love, kindness, trust, peace, displaces opposition

(6) The duty of obedience to both earth & sky, in a Christian, a human.

Content is also an act, a relation

(7) Individual rights, & conception, the same as before
of the identity of Christ.

6. And it is the basis of optimism - hope & power

(12) God is at work in us, & with us. He
is. Forth the Holy Spirit. - Christened, first.

God has given us, & rules now.

If we did but believe this, how could we ever have
the philosophy of "The increasing progress of man."

We can do all that we ought - being in God's way. For the new
Gospel - Righteousness. Alas, of Canterbury, at Edinburgh.

7. It is a call to the equal consecration of all life
business - our duty to him & to us.

This calls all the forces of our mind & "earth." A new
moral. For the good, & life of all.

8. It calls to a new order of values & proportions

Law, the measure of his law. "Gospel of the Kingdom." The power
of his law today. To the Church!

His law is in the air is there!

9. It is a demand that we go forth to the world & live
can work. John is. Living in the power of life.

10. It is a challenge to our faith. To do all things
with God

God waits & waits. Not hindered in us but in us. He
is here - waiting to work this new power of power.

Can we have the new religion

And He is here now to first & to first of all.

"On the first time in history there appeared on earth One who alone
doubtless trusted the Unseen, who had utter confidence that Love was
at the heart of all things, utter confidence also in the Absolute Power of
that Christ Love & in the ability of that Love to help them."

The Individual and the Order.

1. We have come upon a new age - men feel as the creature & creators of life & progress. Beyond we are very conscious of social facts & tendencies. The separate dignif. of the individual debased. The power from behind - the power. The corporate principle. Prayer. Character W. T. 11, 18. Experience. Eph. III, 18 Eph. IV, 13.
"Realize this is prog. discovery, invention. It is the new age atmosphere."
2. And then we look within ~~at~~ at the men we know we doubt the individ. ^{thought} & check, that we see they are the products of power. Education, atmosphere.
3. There is danger that these tendencies will carry us too far & narrow our life in a new interest. For what are the great influences that make & advance life - ideas, deeds, persons, institutions, moral streams. - All independent but the one we seem in most danger of neglecting today is persons. x
4. And yet all these others only function through or into persons. Ideas exist. Operate in & through men. Deeds. The social institution that who differentiate the individ. in one & disputes with others. The mod. press agency - deplorable - operated by & upon persons. - The two articles in The Bible Magazine Apr. 1914
5. And so I come to Reinhold Niebuhr - & the New Life & the New Age. -
"The mightiest civilizing agencies are persons. The mightiest civilizing presence is the idea." ^{Idea of God embodied as incarnations - needed then in person - mightiest ally}
a. The personable of Christ - God incarnated in the incarnation. Christ can meet us. the great teacher & social reformer who does change lives & control upon individuals - Hawthorne, Emerson, Zerkow, Michs - desires, the language.
But Christ skinning the evidence. "I am the life, the way, the light."
- b. The figure & method of Paul.
The report of miracles & philanthropy.
The terrible report of the war on life. Today.
- c. But history teems with illustrations.
All the great religious charts with great personalities.
The great tendencies date from men. Godwin, Luther, at Grosse.
The history of philosophy the most living & also history! Anomalous.
Our suppression of books - our first method now

6. And now in the light of all this let us draw some of the urgent lessons.

a. The supreme need of the world today is the power of the living personal Christ.

This the ever fresh beam of Easter Day,

This the ever fresh lesson of Easter Day
 This personal power the earnest need - not once analyzed
 tendency. Look at the Chinese Republic - George's letter
 Only the personal living lht. can supply it. Another dogma. I am
 Schreiner's experience

Historically no life apart from a life.

b. And their power: to be applied in, these redeemed men, men who
have been with Jesus, Acts 1. Jesus. And can help's hands
they are able. "In measure of life". The life God to be laid
in the word of men in their lives. Prophet men needed.

C. The immediate social contact for us as such lies in in the family
- but mentioned in this garden city, splendor & slighted in new place
not occasionally as young men & women. The other house ^{social} ^{visiting}
d. And last is a not with family on a more distant is the

d. And both in & out of the family our spouses duty is the duty of personal action. relationship.

1. That the Supreme Court has no definite case law.

Lucas, Richard - National Salvation -

2. Then the program method - 3 premises, "Appeals to the individual by an individual in the proper way of serving the race & Christ".

3. This the direct method. How many friends have we across the ocean here. "Back and here are best traced by the feet of those who cross them."

And then the only method, for the Kingdom of God is not a thing, separable from humanity, it is the association of persons in the family of God, a unity of life in God, of divine mode on by the Christian intercommunication of that life.

Rev. picture of the New Jerusalem. - a bride, personal gates, the walls on foundation of men, its temple & light & Lamb. - all personal.

From "The Work and Personality of Luther," by Rev. J. B. Remensnyder, D.D., LL.D. - in "The Bible Magazine" for April, 1914.

Carlyle comments; "This response of Luther marks the very greatest moment in the modern history of man, the point indeed from which the whole subsequent history of civilization takes its rise; England and its Parliament, America and its vast work these centuries, Europe and its work everywhere at present - the germ of it all lay there. Had Luther in that moment answered other, it had all been otherwise."

Writes a great thinker: "It is not so much by ideas as by personalities that God sets the world forward." In the case of such an epoch-maker as Luther, mankind naturally turns with the keenest interest to study his personality. Says Dr. Dörner; "The personality of Luther is one of those great historical figures in which whole nations recognize their type." Coleridge calls him "the greatest personality since the days of the apostles." And Eucken, in his recent Nobel Prize volume, The Problem of Life, pays him this re-

markable tribute; "The renovation of debased religion could only triumph if a sovereign personality appeared, powerful enough to penetrate the root of the issues and courageous enough to attack an existing order made inviolable by the faith of mankind. Such a personality appeared in Luther; all the spiritual currents that swept through the Reformation became flesh and blood in him; his masterful and concrete grasp of things filled the whole movement with glowing life and irresistible attraction."

From "The Influence of the Personality of Jesus on the World," by Prof. F.L.Anderson, D.D. in "The Bible Magazine" for April, 1914.

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Something happened in the first century which changed the whole history of the world. I say "something" happened, for, after all, it is events and the advent of personalities which alter the current of history. I am not the man to disparage the influence of ideas. Ideas are my stock in trade. Nothing is more interesting than to see how ideas, conceived by some great thinker, slowly trickle down from the few into the minds of the many until they become a part of life and sometimes decide the fate of nations and ages.

But this process is generally very slow. The sharp turning points of ~~history are due to another cause,~~ great events and the rise of great personalities. Indeed, influential ideas themselves, altho there is, of course, a long story back of them, got their start in some great personality like Aristotle, Kant, or Darwin. Illustrations of this truth abound on every hand, and it is now generally recognized by the philosophic historians of today.

The issue between individ. & society is fictional & unreal. The only real issue between the personal & impersonal interp. of society. The contrast between *ontology* & the social movement not a real contrast. These are identical terms or rather the former is the inclusive term covering the latter. Let us use the word person & individuals. *hater* has the implication of antagonism. The great new person - a new type from a new time in *cap. met. etc.* these new men (in small letters)

to all those who are interested in the
history of this process, the following
notes are given for their reference.

Great events and the history of great
persons, and the history of the
world, are all connected together, and
it is not possible to understand the
history of any one of them without
understanding the history of the others.
The history of the world is the history
of the human race, and it is the
history of the human race that we
are interested in. The history of the
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1939

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